

FOUR SERMONS

Upon Matt. *KO 3*
IMPORTANT TOPICKS;

O R,

Catechistical Lectures:

CONCERNING

The Necessity of WATER-BAPTISM to
Salvation, with the Requisites to the Valid
Administration of it.

I. The Conditions of our BAPTISMAL
COVENANT on God's Part.

II. The Conditions of the BAPTISMAL
COVENANT on Man's Part.

III. The Lawfulness, Expediency, and Necessity
of INFANT-BAPTISM.

By a Presbyter of the Church of ENGLAND.

*Let not thy Left Hand know what thy Right
Hand doth, Matt. 6. 3.*

L O N D O N :

Printed for the Author, and Sold by J. Knaplock, at the Bishop's-
Head in St. Paul's Church-yard, T. Vernon and J. Osborne, at
the Oxford-Arms in Lombard-street, and Fr. Oliver, Bookseller
in Norwich. 1715.

REVERENDISSIMO
In CHRISTO PATRI,
Et Domino Dno
GULIELMO,
Providentiâ Divinâ,
Archiepiscopo *Eboracensi*,
ANGLIÆ PRIMATI,
Et METROPOLITANO,
Et Serenissimo ac
Potentissimo PRINCIPI,
GEORGIO,
Magnæ Britanniae, Franciæ, & Hiberniæ,
REGI,
E Secretioribus Consiliis,
D. D. D.

Cum summâ Reverentiâ,
Humilimus & Devotissimus
SERVUS.

Reverendo Admodum

In CHRISTO PATRI,

Domino D^{no}

JOHANNI,

Providentiâ Divinâ,

Episcopo *Londinensi*,

D. D. D.

Cum summâ Reverentiâ,

Humilimus & Devotissimus

SERVUS.

Reverendo Admodum

In CHRISTO PATRI,

Ac Domino D^{no}

GUILIELMO,

Providentiâ Divinâ,

Episcopo *Eliensi*,

D. D. D.

Humilimus, &

Obedientissimus

SERVUS.

REVERENDO
Admodum in CHRISTO

P A T R I,

Et Domino Dno

C A R O L O,

Providentiâ Divinâ,

Norvici Episcopo,

Et Serenissimo ac

Potentissimo PRINCIPI

G E O R G I O,

Magnæ Britanniae, Franciæ, & Hiberniæ,

R E G I,

A Sacris Domesticis,

D. D. D.

Cum profundissimâ Humilitate,

Et Affectione, Obsequentissimus

S E R V U S.

THE PREFACE.

I SHALL neither trouble the Reader, nor myself, with any Apology for the Publishing of these Sermons. For if they be in any measure truly serviceable to the End for which they are design'd, to establish Men in the Principles of Religion, and to recommend to them, the Practice of it with any considerable Advantage, I do not see what Apology is necessary; and if they be not so, I am sure none can be sufficient. Arch-Bishop Tillotson's Preface.

I shall chuse rather to give a short Account of the following Discourses, and let this Preface, I think, at present serve for all.

In my First Sermon, I have laid the Christian Foundation, and cemented it with such Materials, as I thought necessary thereunto.

The Second and Third, contain the Conditions of the Baptismal Covenant on God's Part and our own. In the Fourth, I have Vindicated our Church in the Practice of Infant-Baptism, and proved the necessity of it. In the Fifth, on the first Article of the Creed, I have demonstrated the Being and Attributes of GOD, à priori and à posteriori. (These I design, GOD willing, shortly to Publish, if the other meet with Success) In the Sixth, we prove, That Christ came

came to save *ALL* Men ; that He was the expected *Messias* ; and consequently the Truth of the Christian Religion ; That He is Truly and Properly *GOD* of one and the same Individual Essence with the Father ; and therefore has the same Essential Attributes, viz. Eternity, Immensity, Self-Existence, as far as that is an Attribute belonging to the Essence or Substance of the Father. The Seventh is to shew, that Christ is not only truly *GOD*, but as truly Man, by being conceiv'd of the Holy Ghost, and Born of the Blessed Virgin. The Eighth is to represent the Sufferings, the Crucifixion, Death and Burial of Jesus Christ, and upon whose Account he did so Suffer. The Ninth and Tenth shew, How he descended into Hell, and that He Rose again the Third Day ; that He after ascending up into Heaven in our Natures, and there is placed at the Right Hand of *GOD*. The Eleventh and Twelfth shew, that Christ will come again to Judge the Quick and the Dead ; the Divinity and Gifts of the Holy Ghost, and the Trinity in Unity. The Thirteenth contains the several Notions of the Church ; the chief Properties of it ; what it is to be a Saint, and wherein their Communion does consist ; and Judgment is formed concerning what Persons are Members of the Church, and who are not. The Fourteenth shews, that an Offer is made in the Gospel of the Forgiveness of Sins, and the great Mercy of God in so doing, and in what the Sin against the Holy Ghost consists, and how far it is Irremissible. In the Fifteenth is contained, a View of the Torments of the Wicked and Rewards of the Righteous, in an Everlasting State. From these Articles and the several Parts of them, We have made so many Arguments to our Holy Conversation. The Sixteenth, Eighteenth

and Nineteenth, contain our whole Christian Duty, to GOD, our Neighbour and our Selves. The Twentieth is, how to obtain Ability to perform what GOD requires of us, by a Form of Prayer of our Lord's, on which I have made a Paraphrase, recommended it to frequent Practise, and declared what Qualifications are necessary, to make our Prayers successful, when we approach the Throne of Grace. And then we compleat this Edifice, with the Nature of, Obligations to receive frequently, and Preparations for, the Blessed Sacrament of the Body and Blood of Christ.

If these find Encouragement, we may go on to them, the Nature and Guilt of Schism; to defend our selves from the charge laid by the Church of Rome; and to prove it, against those that Dissent from Us. And after that, beside Miscellaneous Works, if GOD spare me, We intend to Write for every Virtue, and against every Sin. I now am advanc'd somewhat in Years, and find the Care of the CHURCHES upon me, and sensible our Time of doing GOOD and promoting the Glory of GOD, in this World, is but short: And therefore I would have us to make the best use of it we can.

Our Redemption draweth nigh; and now is the Time, if ever, for Righteousness and Peace to kiss each other. GOOD Reason has every honest Heart to Praise the LORD of HOSTS, who, by signal Providence, without any Opposition, hath Established His Majesty on the Britannick THRONE; no reason have we to fear, that our SOVEREIGN will fall short of any of his Predecessors; not even of our late Good QUEEN, in Establishing and Protecting, the most Excellent Constitution, both in Church and State.

Now may we, and do hope to see Golden Days, the PEACE to be Lasting, Virtue and Religion to Flourish, Trade increase and Riches abound, under a KING of such Consummate Wisdom and Deliberation of Courage and Conduct, of Piety and Justice; and a KING who is a most prudent Œconomist, every way qualified to be GODSVICERENT.

I could gladly expatiate in this large Field; but this may be a Subject proper on another Occasion.

I shall therefore only at present pray, That GOD wou'd direct His Majesty in all His Ways, and prosper Him in all his Good Designs; That He wou'd give Him Wise and Faithful Councillors, Unbias'd Parliaments; And Finally, tho' after many Tears, Crown Him with Everlasting Happiness.

And be thou, O LORD, pleased to give a Blessing to these weak Endeavours; that these Truths may be spread in the Hearts of many People, and be Printed in their Remembrance; that the Gospel of Peace may be Preach'd throughout the World, even among those who have not yet heard of it; That the broken Hearted may be Healed and Rejoyce; That Deliverance to the Captives in Sin may be given, and the Eyes of the Blind opened to see and hold fast the right and the true way to Life Everlasting Amen.

SERMON I.
THE
NECESSITY
OF
Water-Baptism.

MAT. XXVIII, 9.

*Go ye therefore and teach all Nations,
baptizing them in the Name of the
Father, and of the Son, and of the
Holy Ghost.*

IN the Primitive Times, when divers Adult
Persons were admitted by Baptism, into the
Society of the Faithful, they were, during
some Months, instructed in the Principles
of the Christian Religion; that they might un-
derstand what they were about to undertake;
that they might give satisfactory Evidence of
sincerely performing their Engagements; and
that they might prepare themselves by Fasting,
Watchings, by Prayers, and by true Repen-
tance.

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tance, for the Participation of this great Sacrament: Which, as *Tertullian* in his Book concerning Baptism testifies, was wont more solemnly to be administered upon the Festivals of *Easter* and *Whitsunday*.

BUT since, in these our Days, Infants chiefly are receiv'd into the Church, and therefore incapable of Knowing and Undertaking, in their own Names, this Vow and Covenant, it is but too apparent, That many when grown up, live and die in gross Ignorance of the Rudiments of the Profession: The Knowledge whereof is necessary to qualify for Confirmation, and due Reception of, the other blessed and great Sacrament, the **LORD'S SUPPER**; necessary to be edified by Reading, or Hearing the Word of God; to secure them from being misled into Heresy, Schism, or any dangerous Error; to keep them from committing heinous Crimes, especially from living in sinful Habits; and also, necessary to recover them out of, being fallen into, the Snare of Satan.

MY Design therefore is, with GOD's Assistance to make some **CATECHISTICAL** Discourses. And, in order thereunto, I have chose the Words of the Text to begin with; which contain a Confirmation of, and Addition to, the **OFFICE** of the **APOSTOLATE**; an Office, in its own Nature, of the highest Dignity, of the greatest Power and Authority, of the weightiest Charge and Trust, that ever was committed to Men. This had been granted before in part, to the Twelve Disciples, as we find *Chap. 10. Ver. 5*—*These Twelve Jesus sent forth, &c.* And now the **LORD** of Life and Glory being risen from the Dead, and with the

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ELEVEN (for the Traytor Judas's Bowels were washed out) who were met together upon a Mountain in Galilee, saith, before his taking leave, and bodily Parting from them, *All Power given unto me in Heaven and in Earth. Go ye therefore, or as ye go, πορευθέντες, teach, that is, make all Nations Disciples, μαθητεύσατε, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* And that the Exercise of this Honourable Function was not to be buried with them, but continue in full Vigour to their Successors, is evident from *Ver. 20. And lo, I am with you always, πάσαις τὰς ἡμέραις, with you for your Lives, and with all your Successors for theirs, even unto the End of the World; ἕως τῆς τελευτῆς τοῦ αἰῶνος,* till the Consummation of the Gospel Age. For the Apostles were as short-liv'd other Men, and therefore Christ's Promise must extend to their Successors, who were to endure unto the End of the World: And so it is interpreted by * *St. Chrysostom, Theophylact, Beza, † Grocius, and Dr. Hammond, &c.*

Since Christ therefore was with them who made all Things easy, they had no Reason to be

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afraid

* Οὐ γὰρ ἕως τῆς τελευτῆς τοῦ αἰῶνος οἱ ἀπόστολοι μόνον ἔργον, ἀλλ' ὥς ἐν σώματι διδύχεται τοῖς πιστοῖς, καὶ γὰρ μοι δυσχολίαν φέρειν εἶπατε τῶν πραγμάτων, ἐγὼ γὰρ εἰμι ὑμῶν, ὃ πάντα ποιῶν ἀκόλα. *St. Chrys. Tom. 2. p. x. lin. 26.*

Hincce manifestissime apparet, voluisse Christum, ut Apostoli aliis, illi rursus aliis, πιστοῖς ἑτέροις καὶ ἱκανοῖς ἑτέροις διδάξαι, munus illud magisterii

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afraid of, or object against, the Difficulty of the Task. In my following Discourses I beg leave to shew,

First, The Necessity of WATER-BAPTISM to Salvation, when it may regularly be receiv'd.

Secondly, Which are not, and then which are, the Requisites to the valid Administration of it.

Thirdly, The Conditions of this Covenant then sealed, on God's Part and our own.

First, I am to shew the Necessity of WATER-BAPTISM to Salvation, when it may regularly be receiv'd. From History we find, That all Nations, whether barbarous or polite; that all Societies, whether civil or religious, have constantly had some Customs, Rites or Ceremonies, to receive and enter Persons therein. Under the Religion of the *Jews*, Men were admitted into Fellowship with God by Circumcision. But with us, our Blessed LORD instituted WATER-BAPTISM, to initiate into the Covenant of GRACE, whereby, upon performing the Conditions, we obtain a Foederal Right to the most precious Promises of God. That this BAPTISM is necessary to Salvation, does appear from the Institution. For since the Apostles, and they that came after them in their Places, were commanded to baptize all Nations, then the same Command must necessarily bind all Nations and Persons to be

gisterii commendarent. Nam cum promissio hæc ad consummationem sæculi se extendat, Apostoli autem tamdiu victuri non essent, omnino hic Christus in Apostolorum persona compellasse, *In locum* & *Mat. cap. 13. ver. 39.*

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BAPTIZED by them. And that this is to be understood of WATER-BAPTISM is as plain; because Water was the Matter which the *Jews* and *St. John* in admitting Profelytes made use of; and besides that, the Word βαπτίζω, in its primary, native and proper Signification implies as much; and therefore, when we read that Word in the New Testament, it must be understood of Water-Baptism, except when something else is joyned with it, as the Holy Ghost, or Fire, &c. where the Sense is evidently figurative. For a farther Proof of the absolute Necessity of Baptism with Water to Salvation; to those who do, or may know that 'tis commanded, we need but consider our Saviour's preceding Doctrine, with the Apostles and Primitive Christians Practice consequent thereupon.

Christ Jesus saith, He that believeth and is baptized, shall be saved, Mark 16. v. 16. And to Nicodemus (John 3.) who acknowledged him to be a Teacher come from God, That except a Man be born again, he cannot see the Kingdom of God: But the Ruler understanding our Redeemer's Words in the Literal, and not Allegorical Sense, asks, how a Man that was grown to full Years cou'd be born again? Whereupon our Lord answers him with a clear Explanation, Verily, verily, I say unto thee, except a Man be born again of WATER and of the SPIRIT: Except he be renew'd in the Inner Man, by being BAPTIZED with Water, and sanctify'd with the Spirit, to enable him to perform whatsoever I command him, as the indispensable Conditions of Everlasting Happiness, he cannot enter into the Kingdom of God, he cannot become my Disciple.

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And thus did the Followers of *Christ* reach and practice. *St. Peter* says to those that were troubled in Conscience for crucifying the *Messias*, *repent and be BAPTIZED EVERY ONE of you, in the Name of Jesus Christ, for the Remission of Sins*, Acts 2. 38. Then they that gladly received his Word were BAPTIZED, v. 41.

Simon the Sorcerer, and the Hearers of *Philip*, believing him were BAPTIZED, Acts 8. 12, 15. The *Eunuch* coming to a certain Water, said, *see here is Water, what doth hinder me to be baptized?* And professing to believe that *Jesus Christ* was the Son of God, *they went down both into the WATER, both Philip and the Eunuch, and he BAPTIZED him*, v. 36—38. Nay, *Saul*, tho' called by a Voice from Heaven, was BAPTIZED, chap. 9. 18.

St. Peter saith concerning the Gentiles, *can any Man forbid Water, that even these should not be baptized, which have already received the Holy Ghost as well as we? And he commanded them to be BAPTIZED in the Name of the Lord*, chap. 10. v. 47, 48. The *Corinthians*, when they believed were baptized, chap. 18. 8. They that had received, only *St. John's* Baptism, were baptized in, or into the Name of the Lord *Jesus*, ch. 19. 4. It is expressly said, *That BAPTISM doth also now save us* (not the putting away of the filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of *Jesus Christ*, 1 Pet. 3. 21.) That is as in the Days of *Noah*, eight Persons were saved through the Water, *δι' ὑδατῶν*; so the like Figure whereunto even BAPTISM by WATER, doth also now SAVE US.

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BESIDES all this, they who came after the Apostles, have continued Preaching this very TRUTH to this very Day.

* *Tertullian* blames in severe Terms, as most doggish Hereticks, those that denied the Necessity of Baptism with Water. † He answers an Objection, Whether the Apostles of whose Salvation there could be no doubt, were baptized or no? Saying, that possibly they might, tho' we find no mention of it; and that that Familiarity which they had with *Jesus Christ*, the Greatness of their Faith, and the Ardency of their Charity; might supply in them the Defect of it. But there is no doubt to be made, that now Baptism is necessary to Salvation; and that tho' formerly a Man might be saved by Faith in One God, yet now we must not only believe in *Jesus Christ*, but this Faith must be sealed by Baptism, since *Christ* has made a Law for it, and prescrib'd the Manner; saying, Go and Disciple all Nations, &c. And this he proves also from the Passage in the Third Chapter of *St. John*. || Therefore, says he, All Believers from that Time ever baptized with Water.

§ *St. CYRIL* says, If any one receive not Baptism, tho' his Conversation were never so well ordered, he shall not enter into the Kingdom of Heaven. This Discourse, adds he, is bold, but it is not mine, but *Jesus Christ's*, who has
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* De Baptismo, *Ed. Froben.* p. 388. cap. 1.

† Cap. 12.

|| Itaque omnes exinde Credentes tingebantur.

§ 3 Dis. Cat.

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pronounced this Sentence, when he said, *Except a Man be born again, he cannot enter, &c.*

He exhorts them to Preparation of themselves that the Pardon of their Sins, and the Grace of the Holy Spirit might, by Baptism, be conferr'd on them.

Baptism purifieth the Soul, delivers it from Sin, and filleth it with the Grace of the Holy Spirit, says *St. Chrysostom.*

* Another says, That none can obtain Salvation without the Sacrament of Baptism, except those that shed their Blood in the Church for *Jesus Christ.*

THUS you see, from our Saviour himself, from his Apostles, from the Universal Church, That **BAPTISM** with **WATER** is necessary to Salvation but I add, when it may regularly be receiv'd. For what shall we think of the *Indians* and many more poor Souls, who never heard of *Jesus Christ* and his Gospel? And what shall we say of Infants, departing before they were baptized? Shall we condemn them? God forbid. We have to do with an infinitely merciful and gracious Being, who requires at our Hands neither Things impossible nor severe: And because it was not in the Power of these to be baptized, we have no Reason to think they will be everlastingly Miserable. Shall we then affirm that they will be saved? We cannot: But yet we hope they may have some Share in the great Benefits purchased by the most precious Blood of *Christ.* For tho' none but such as are **BAPTIZED**, have

* Fulgentius, 6 Cent. F. Tib.

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any Title to the Gospel Privileges; yet GOD is not so tied up, but that HE may confer his boundless Mercies, even upon those that have no Covenant-right thereto. To say, that all who have not explicate Knowledge of, and Belief in CHRIST, shall not be saved by HIM, is more than we have Authority for. They indeed that wilfully reject this Institution, as well as those that live in the Breach of any other of GOD's Commands, and dye without Repentance, shall be undoubtedly damn'd. But as for others who have liv'd up to the best Knowledge they had, we have better hopes of, from what St. Paul says, *Rom. 2. 12. As many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law.* For the LORD of all the World will most certainly do Right, will Punish and Reward every Man according to their several Deserts.

WE conclude then this Head, That Baptized Children dying before they commit actual Sin are undoubtedly saved; but as for others, we leave them to GOD's uncovenanted Mercies. I proceed to shew,

Secondly, WHICH are not, and then which are, the REQUISITES to the valid Administration of BAPTISM.

I. THE Validity of Sacraments does not depend upon the good or ill Life of the Administrator. The Reason of this is, because the BLESSINGS, to the Enjoyment of which Persons are then admitted, are conferr'd, through his Ministry, by a much Superior: What the Minister does herein is not in his own Name, but by Commission from Christ. St. Paul, as he tells

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us, 1 Cor. 3. 6. *planted, and Apollos watered, but God giveth the Increase.* And therefore to such who are grafted into the Body of Christ by evil Officers, there may be no Lessening of the Divine Graces.

St. *AUSTIN* has copiously proved against the *Donatists*, (who divided from the Church, as some do now on Pretence of more Purity,) That the pious Conversation of the Priest is not essential to the Sacrament. If indeed it was, none could be certain, whether they were truly Baptized or no; because it is out of their Power to know, whether the Office was performed by a good or a bad Man. For the Reason alledg'd, of open and scandalous Sins hindering the Effect of the Sacraments, will hold concerning the most secret Crimes, and inward Thoughts, which GOD alone certainly knows. As they are the Officers of Christ, and Stewards of his Mysteries, whatever they do within their Commission from him; as Preaching, Administring the Sacraments, is, and undoubtedly will be Valid, and of Benefit to all those that are duly prepared to receive it.

THIS we are taught by our excellent Church, *Art. 26th.* Although in the visible Church, the Evil be ever mingled with the Good, and sometimes the Evil have chief Authority in the Ministration of the Word and Sacraments; yet so far as they do not the same in their own Name, but in Christ's, and do Minister by his Commission and Authority, we may use their Ministry both in hearing the Word of GOD, and in receiving the Sacraments. Neither is the Effect of Christ's Ordinance taken away by their Wickedness, nor the Grace of God's Gifts diminished

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ished from such as by Faith, and rightly do receive the Sacraments minister'd unto them, which is effectual because of its Institution and Promise, although they be minister'd by evil Men. Neither,

2ly, IS the Intention of the Administrator of the Sacrament essential to it, for the before-going Reasons.

THAT wou'd moreover cause Men to imagine, that the Author of their Salvation had obliged them to the Observance of his holy Institutions, and yet had put it in the Power of a revengeful and wicked Person to damn them, or at least to deprive them of its BLESSINGS, for really his own Fault. Nor,

3ly, IS either Dipping or Sprinkling essential. This will be clear, by considering what we mean by the Word Sacrament; by which we understand an outward and visible Sign, instituted by Christ, of an inward and spiritual Grace, conveyed by him in a federal Sponson, by the use of some Form or Words deliver'd by his Ministers.

THE essential Parts then of a Sacrament, with a regard of the Person administering, are these; Institution, Matter, and Form. Water is the Matter in Baptism, and Dipping or Sprinkling being but the Circumstantials of using it, equally representing the Thing signified, cannot be said to be Essential, or one more necessary than the other. Sprinkling, I say, or Washing the Face does equally represent the Cleansing of the Soul from the Guilt and Filth of Sin; especially since Washing the whole Body is not now the Custom of these Countries, as it was of the hot Oriental Regi-

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Regions. Indeed this very Word is often used to denote the thing we are now speaking to ; as *the Blood of Bulls and Goats SPRINKLING the Unclean, sanctifieth to the Purifying of the Flesh* Heb. 9. 13. *Having your Hearts SPRINKLED from an evil Conscience, and our Bodies washed with pure Water,* Heb. 10. 22, 23. And so the SPRINKLING of the Blood of Jesus Christ 1 Pet. 1. 2. Which Places, probably, refer to what *Moses* did at the Signing of the Covenant between God and the People, *Exod. 24. 8.* For when he had rehearsed the Commandments to all the People, and they had promised to do what the LORD had said, and to be Obedient, *he took the Blood of the Sacrifice, which was appointed for this Purpose, and SPRINKLED upon the People, and said, Behold, the Blood of the Covenant which the LORD hath made with you concerning all these Words,* *Exod. 24. 8.*

NEITHER does βαπτίζω necessarily signify Dipping, but rather Washing, as the Masters of the Greek Tongue shew from Heathen Authors ; and in the holy Writings it is taken more than once for Ablution or Washing ; as *St. Mark 7. 4, 8. The Pharisees, and all the Jews when they came from the Market, or any other popular Assembly except they be washed, εὖν μὴ καταλίζωνται, eat not* and many other things there be which they have received to hold, as *καταλίσμεν ποτηρίων καὶ ξυστῶν καὶ κλινῶν, the Baptisms, or Washings of Cups and Pots, and brazen Vessels, and Tables, or rather Beds, leaning on which they used to eat, as now we on Tables.* So *St. Luke 11. 38. 1 Cor. 10. 2. and Heb. 6. 2, 9, 10.*

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'TIS true, as is objected, That Jesus was baptized by *John*, and the Eunuch by *Philip*, in the River by Immersion. But we answer, That either the bare Practice of Christ, or his Apostles, without a Precept, lays an Obligation to follow them in that Particular. Christ washed his Disciples Feet before Supper, gave the Sacrament of his Body and Blood to Twelve Men only; lying, or leaning on Beds, as I hinted their Fashion was; yet we are not obliged to do thus: so in the Apostles Days there were the *Agapæ*, or Love-Feasts, and Kiss of Charity; and the Disciples sold their Possessions and Goods, and laid the Price of them at their Feet; yet we are not bound to do thus, and for this plain Reason, because there is no Command, I know of, to tie us.

BESIDES, these were hot Climates, and Persons of Maturity were the first Embracers of Christianity: But now, since our Lot is to be more remote from the Sun, since the Gospel is rooted in these Nations, and we have principally to do with little Children; Sprinkling seems less dangerous, and so more expedient than Dipping; especially when we have been told, That GOD will have Mercy rather than Sacrifice.

AND not only so, but we find this to have been in Practice among the Ancients. For *Tertullian* says, That Baptism was sometimes performed by SPRINKLING, and calls it the SPRINKLING of Water. *Baptismus per Asperginem nonnunquam fiebat*, De Pen. p. 167, 34. T. 174. p. 37. *Unam Asperginem Aquæ Baptismus*, De Poen. St. Cyprian, Ep. 76.

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AND thus must we imagine the Clinicks, or Persons Baptized in deep Sickness, as in some Ages was in use, to have been SPRINKLED.

WE now thus conclude this Point, That what was left indifferent by Christ and his Apostles may surely be held so by the Church; that since neither Dipping or Sprinkling is essential to the Administration of this Sacrament, they may be used indifferently, according to Time and Place, as to the Governours of the Church shall seem most proper. But then,

4thly, THE Authority of the Person Administering is requisite, in the nature of the thing to its Validity. The Administration of the Sacraments seems to be the highest part of the Ministerial Office, which is not to be intrusted to others, as the Apostle gives in Charge, without due Examination; *Lay Hands*, says he, *suddenly on no Man*, to Timothy; Bishop of Ephesus, 1 Ep. Chap. 5. Ver. 22.

NO Person, howsoever qualified, howsoever gifted, ought to take upon him an Office depending upon the Grant of another, without his Commission and Authority: That wou'd be a very high Contempt of the Government under which he liv'd, and of GOD also, from whom all Power is derived. And if it be so in Matters of a civil Nature, how much more contumacious must it be, for any one to take upon him the Office of public Teaching, and of Administering the Sacraments, without being lawfully called, and sent in such wise as Jesus Christ hath appointed.

HOW can Men Preach, says St. Paul, *except they be sent?* He himself, tho' called by Christ from Heaven, to bear his Name before the Gentiles;

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files; yet took not on him that Office, till he was Ordained by the Apostles, and then was numbered with them, *Acts* 13. 3. *No Man taketh his Honour unto himself, but he that is called of God, as was Aaron.* So also Christ glorified not himself to be made an High-Priest, but he that said unto him, Thou art my Son, *to day have I begotten thee*, *Heb.* 5. 4, 5.

GOD is the God of Order, and not of Confusion; he hath appointed some to bear Rule, and others to be Ruled. Christ sent his Apostles, as the Father had sent him, *John* 20. 21. As therefore he had Power to send others for the Government of, and Ministry in his CHURCH: so he likewise empowered them to do the same; telling them, That he would, by his Assistance, be with them to the end of the World. And therefore, by the way, we may observe, that there can be no Necessity pleaded for Men's taking this great Trust and Dignity on them irregularly. Accordingly the Apostles, as they went planting Churches, appointed Successors in the Governing and Ministerial Office; and gave divers Directions relating to their Conduct, as appears throughout the Epistles to *Timothy* and *Titus*, Bishop of *Crete*, *2 Tim.* 1, 13. 2, 2. *Tim.* 2. 1, 2, 3. *Chap.* 3. 1, 2, 3. *Tit.* 1, 5, —&c.

SINCE now Christ has left in his Church an Order of Men to govern, and to appoint others to serve him in holy things, it must be highly criminal for any Person whatever to take this upon him, before he be sent by Episcopal Ordination, or laying on of Hands by the Bishop, the Successors of the Apostles. This, I think is owned

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ed by all but those that separate from our Communion. *Vid. Art. 23.*

BUT the Question is, Whether, if they do take upon them (tho' they ought not) to Administer the Sacraments, they be valid. The Parsons for the Affirmative say, *Fieri non debet, factum valet*; That it ought not to be done, but when it is done 'tis valid.

WITH Submission, I only say, Forasmuch as the Validity of Sacraments depend upon the Ratification of God, we cannot affirm they are valid, or invalid, any farther than He by his Word hath been pleased to instruct us. And because he has not, that we know of, said he wou'd, or wou'd not confirm, what was thus illegally done, therefore neither should we positively assert either the one or the other. Whether then Sacraments will be valid in this respect, tho' Administer'd by Laymen, does not come within the Compass of the Question, by reason nothing can be defined certain therein. Let us then consider them in the Nature of the Thing:

NOW we know that no Covenants, where Persons are admitted to Privileges, are, in their own Nature, valid, but such as are made by Persons having Authority.

IF a Prince, being to make Peace with a Foreign Nation, or to stop up, and heal some Breaches, to compose Differences, amitably to settle Trade and Commerce, gives full Power and Authority to Embassadors chosen to transact about that Affair, and doth promise to confirm the Terms they make, then, what they do wou'd be valid. But if other Persons shou'd thrust themselves into this Office, pretending to be sent by
their

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their Prince; yet he will be so far from being obliged to ratify what they had done, that he will rather punish them for Usurping an Authority that was never committed to them, ALL that they had done wou'd be NULL.

THUS it is in the Covenant of Baptism; Christ has sent his Embassadors into all the World, to reconcile Men to God, to make Peace between them upon such and such Conditions; promising to make good what they shall do according to his Orders. And therefore the Covenants which they seal by this Baptismal Ordinance are valid. But if any other Persons, how great soever their Abilities be, and whatever inward Calls they may pretend, shou'd go about to make Peace between GOD and his People, declaring the Conditions, and sealing the Covenant; yet because they had no Authority, what they did, wou'd in its own Nature be Invalid. And our LORD Christ wou'd be so far from being served thereby, that he wou'd rather chastise them for being Disturbers of the Order he had set over them; as God we know severely did to *Corah* and his Company, *Numb. 16th*. It is objected, That under the Old Testament *Zipporah* the Wife of *Moses* Circumcised her Child in a Case of Extremity, *Exod. 4. 25*. To this we easily answer, That no Persons above others were deligated to that Office, and only required that the thing be done. It is also said, that the Primitive Fathers held the Validity of Lay-Baptism. But doth it follow that it was valid, because some of them held it so? No certainly. In Matters of History, and the Practice of the Church their Authority is to be depended on; when as in these Cases their Assertions are no

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farther to be esteemed true, than they are consensual with Scripture or Reason. They held the absolute Necessity of Baptism to ALL, and upon that a promiscuous Liberty was tolerated, of Baptizing to either Clergy or Laity in great Necessity. But their Reason for Lay-baptism was very weak and inclusive, *viz.* That what they received they might give. As if because they had received Baptism, they had therefore an Authority of granting it to others. Which is no more a Consequence, than because a Person is admitted a Member of a College or Corporation, or any other Society, therefore he may admit others into the same.

THIS may be farther illustrated from *St. John, Chap. 1. 25.* Where the *Jews* having sent to enquire who *John* was, and he denying that he was the *Christ*, or *Elias*, or *that Prophet* whom they expected; ask him, **WHY BAPTIZEST THOU *then*?** which seems to import, that they thought at that very time, before the Institution of Christian Baptism, that none ought to Baptize but such as had received Commission so to do. And when our Deliverer was Preaching in the Temple, they, the Chief Priests ask, *By what Authority dost thou these things? And who gave thee this Authority?* *St. Mat. 21. 23.* Oh! therefore let all those who remain in separation from us, seriously consider, that all their Ministerial Acts are in Opposition to that Order which Christ has set over them; that they are in their own Nature VOID.

OH!

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OH! let them lay to Heart, for their own Eternal Good, that having no Authority derived by Succession from Christ, they have no true Sacraments, and therefore can be no true Christians, can have no Membership in Christ's Body the Church, no Communication of the Blessings flowing from him their Head; no Title to the Gospel Privileges, and to the Kingdom of Heaven, but must be left wholly to GOD's uncovenanted Mercies. That it is requisite for this Sacrament to be Administer'd with Water, which is the Matter of it, I have already proved.

AND it must also be with this Form, in, or to the Name of the Trinity, the Father, the Son, and the Holy Ghost; which is the express Institution, and so needs no words more about it; hence the Baptisms performed by Hereticks, in this form, have always been accounted invalid. THUS tedious I have been in dipping into these Controversies, but I hope not unprofitable to your Souls; because they are Doctrines of the greatest Moment, and yet you know there are many wandering Sheep, nay, some Flocks about us that utterly deny them.

LET us who are truly baptized, take special care to perform the Conditions on our Part, and we may be sure GOD will make good his, and Crown us with EVERLASTING SALVATION: Which GOD of his infinite Mercy grant, for the sake of Jesus Christ Lord, to whom, with the Father, and the Holy Ghost, Three Persons, but One GOD and Essence, be ascribed, all Honour, Praise, Glory, and Dominion, now and ever.

SERMON II.

The CONDITIONS of our
BAPTISMAL COVENANT
on GOD's Part.

MAT. XXVIII. 19.

*Go ye therefore and teach all Nations,
Baptizing them in the Name of the
Father, and of the Son, and of the
Holy Ghost.*

THE Method I have taken to Discourse
upon these Words, leads me to consider
the CONDITIONS of that Covenant,
which at our Baptism we entered into, both on
GOD's part, and our own. On HIS they may
in general be defined, as our excellent Church in
her excellent Catechism does ; to be made,
First, A MEMBER of CHRIST ;
Secondly, A CHILD of GOD ;

Thirdly, An INHERITOR of the KINGDOM of HEAVEN.

IN order to a better Understanding of these PRIVILEGES, it may not be amiss to look a little into the Nature of the First Covenant, made with *Adam* in the State of Innocency, and to see what was lost by the Breach of it.

THE wise Creator of the Universe, having made all things for the Accommodation and Happiness of Man, whom he had before design'd to give Glory, Honour and Worship to his LORD and Maker, to that End made him the most Noble of the lower World, and to have Dominion over ALL; *even after his own Image created he him, a Righteous and Holy Being, Gen. i. 26, 27.*

THEN GOD gave him a perfect Understanding, a reasonable Will, and pure Affections; then God gave him a Law written in his Heart, that is, the Light of unbiass'd Reason to direct his Goings, and to instruct him in his whole Duty; but withal he gave him a positive Law, That he shou'd not eat of one Tree only, *the Tree of the Knowledge of GOOD and EVIL*, planted in the Garden of Eden, *Gen. 2. 17.* enforcing the Observance of it with the Penalty of Death: *The Day thou eatest thereof thou shalt surely dye.* And, moreover, GOD gave him Ability to perform ALL that was required at his Hands, with a Reward annex'd of living happily for EVER.

BUT thro' the crafty Suggestions of the great Tempter and Destroyer of Mankind, our first Parent did eat of the forbidden Fruit, believing and serving Satan before the LORD his GOD. And so he fell; from that glorious Estate in which he was at first created he fell; from the Image of GOD

he fell, from that Knowledge and Power he fell : Thence he incurr'd the Divine Pleasure, and brought upon himself the Sentence of Condemnation, before threatned, DEATH : Thence the very Earth was cursed for his sake ; thence that Reason, the Prerogative of Man, which before did shine bright in him, became clouded with thick Darkness, and so he was liable every moment to mistake, and wandering out of the right Path : Thence his Will became irrational and brutish, his Affections disorderly, placed upon mean and unworthy Objects ; propense towards evil, rather than good Things ; and thence his natural Strength was turned into Weakness.

THIS certainly was a very great, and, in it self a most fatal Fall ; for we, the Posterity of Adam, begotten and born after his fallen Similitude, became naturally obnoxious to the same CALAMITIES ; such as the Tree is, such will the Fruit be. Thus we lost the divine IMAGE, and were born in original Sin, in *Concupiscence* : Thus were we subjected to GOD'S Wrath, to Pains and Diseases, to Death it self. Thus our Reason was eclips'd, our Wills and Affections unruly, our Imaginations Evil, and *Hearts deceitful above all things, and desperately wicked*, Jer. 17. 9. And thus *all have sinned, and come short of the Glory of God*, Rom. 3. 23.

BUT yet as GREAT and UNHAPPY as this FALL in it self was, we, through the tender Mercies of our GOD, may, if we abuse them not, rise up again, and be re-instated in a Capacity of obtaining more abundant BLESSINGS,

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FOR no sooner was Man thus fallen, lost, and condemn'd, but it pleased our good God, not out of any Merits in us, but out of his abounding GRACE, freely to make a new Covenant with him, in order to an eternal and better Life in the highest Regions of Bliss and Glory : *The Seed of the Woman shall break the Serpent's Head, Gen. 3. 15.* That is, Christ (*Gal. 3. 16.*) shall break off and destroy the Dominion of the Devil.

THIS Covenant was renewed with Abraham, *In thy Seed shall all the Nations of the Earth be blessed, Gen. 22. 18.* And afterwards repeated to Isaac and Jacob. GOD having chosen us in Christ, before the Foundation of the World, that we should be holy, and without blame before him in Love, and predestinated us unto the Adoption of Children by Jesus Christ to himself according to the good Pleasure of his Will, *Eph. 1. 4, 5.* This is that Testament which our Saviour came to learn us the Conditions of, and to seal with his most precious Blood: The first Privilege whereof is, To be made a MEMBER of CHRIST; for *know ye not that your Bodies are the Members of Christ? 1 Cor. 6. 15.* Members, not of his natural, but mystical BODY. Christ came to purchase to himself, without any distinction of Nations, a peculiar People, zealous of good Works; whom he is pleased to honour with the Title of his Body, of which he himself is said to be the Head: *He, i. e. Christ is the Head of the Body of the Church, Colos. 1. 18.* We are all therefore said to be baptized into this one Body, *1 Cor. 12. 12, 13.* For as the natural Body is one, and hath many Members, and all the Members of that one Body be-
ing

ing many, are one Body, so also is Christ. For by one Spirit we are all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. "That is, in Baptism being made Partakers of the same Spirit, we are enter'd into one Body, to be Fellow-members with all Christians, of what quality, or sort soever we are: And the Cup of Charity, or Thanksgiving, appointed by Christ in his last Supper to be used in his Church, is a Token, and Band of the same Unity among Christians, and signifies the animating of all by the same Spirit. Dr. Hammond upon the Place. Now ye are the Body of Christ, and Members in particular, Verse 27. And as many of you as have been baptized into Christ have put on Christ. There is no Discrimination from any outward Accidents, of Country, Relation, or Sex; but being Members of Christ, we are all equally accepted of GOD: St. Paul tells us, That GOD has set Christ at his own right hand in the heavenly Places,——And hath put all things under his Feet, and gave him to be head over all things to the Church, which is his Body, the fulness of him that filleth all in all, Eph. 1. 20.—22, 23. Chap. 4. 15. Now therefore we are no more Strangers and Foreigners, but fellow-citizens with the Saints, and of the Household of GOD.

BY Baptism then we are admitted to be Members of Christ's Church, which is a Society comprehending all Christian People: And Christ being the Head of this political Body, we are said, by Baptism to be made MEMBERS of CHRIST.

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IS not this now a glorious PRIVILEGE? Would not many have thought it so, to be made free of some civil Corporation, or Members of some honourable Society? But how much more glorious more honourable is this, to be MEMBERS of that one Body, of which Christ is the Head, the CHRISTIAN CHURCH; which was instituted for Union and Communion with one another, for preserving and interpreting holy Scriptures; for ending Controversies, for ministering to, and helping forwards the Edification of one another. But this is not all.

BY being made MEMBERS of the CHURCH we obtain Pardon of all Sins; we are governed by CHRIST himself, and consequently have the most excellent, wise, and pure Laws, animated with His Example, and back'd with the greatest Penalties and Rewards; and we worship the One True, Holy GOD.

THESE are the Benefits of our Membership with Christ.

HENCE, I say, we obtain the Forgiveness of Sins, whether Original or Actual, or however enormous they be. This GOD had long ago foretold by his Prophet: *I will pour upon you clean Water, and ye shall be cleansed from your Iniquities*, Ezek. 36. 25. And the Apostle, (1 Cor. 6. 11.) after a long Catalogue of grievous Sins adds, *Such were some of you: But ye are washed, but ye are sanctified*. So Ananias said to Saul who had been a great Persecutor of the Christians, *Why tarriest thou? Arise and be baptized, and WASH away thy SINS, calling upon the Name of the LORD*, Acts 22. 16.

THIS also has been the Doctrine of the Fathers of the Church. * *St. Austin*, in his Book of the Baptism of Infants, says, That by Natural Regeneration, Original Sin is only contracted; but by Regeneration, there is a Remission, not only of Original, but also of wilful Sins. § That in Infants BAPTIZED, the Guilt of Concupiscence is absolv'd,——But the Infirmitv remains. And, † *St. Hierom* tells us, That all Crimes are forgiven in Baptism.

THE Church of *Christ* was design'd to be a Holy People, and therefore none who had the Guilt of Sin remaining on them, cou'd not be admitted into it: For hereby we are united to *Christ*, who is Holy, and from him receive Grace and Mercy. By this Communion with the CHURCH, we enjoy, by the Hands of his Ministers, the Benefit of Publick Prayer, ABSOLUTION, BLESSING, and the other Sacrament of his Body and Blood: And consequent upon this, must arise great Joy, and Peace of Conscience.

ANOTHER Privilege of our being MEMBERS of CHRIST, is to have Him our King and Governor, and wise, and excellent, and pure Laws. The HEAD of this BODY, of which we profess'd Members, is *the only begotten SON of GOD, who is the Brightness of his Father's Glory, and the Express Image of his Person.* He is the

* Generante Carne tantum contrahitur Peccatum Originale, generante autem Spiritu, non solum Originalium, sed etiam voluntariarum fit Remissio.

§ In parvulis Baptizatis Concupiscentiæ Reatus absolvitur,——Infirmitas manet.

† Omnia in Baptismate condonata sunt Crimina.

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the Divine λόγος, the Word which was *in the Beginning*, i. e. from all Eternity *with the Father*, by whom the Heaven and the Earth, and all that therein is was made; who came for our Sakes from the Bosom of the Almighty, and visibly took upon HIM Humane Nature, dwelling *amongst us full of Grace and Truth*. HE, kind Prince, gave us most reasonable, excellent and good Laws. Nothing grievous, nothing absurd or burdenson, does *Christ* lay upon us. No bloody Sacrifices, no carnal Ordinances, no ceremonial Yoke, no tedious Pilgrimages does he enjoyn. No, our gentle LORD and Master requires nothing from us but what is easy in itself, to all willing Minds. Nothing but what tends to advance our Natures to the highest Pitch of Honour and Dignity, they are capable of. Nothing but what makes for the Quiet, the PEACE and Interest of the whole World in general, and every one in particular. Nothing but what promotes our Health and Happiness, and so qualifies us the better to discharge our several Duties; and without the Practice of which, we must have liv'd uneasy, miserable, wretched Lives. *He hath shewed thee, O Man, what is good and what doth the Lord require of thee, but to do Justice, to love Mercy, and to walk humbly with thy God*. Nothing sure can be more becoming reasonable Creatures, than to perform these Duties; and in other Words, *to live Soberly, Righteously and Godly in this present World*. LOVE is indeed the Epitome of the whole LAW. MOREOVER, this blessed *Jesus*, our Lawgiver, has animated us in the Practice of our Duty, by His own most perfect Example. He, who was temp

red in all Points like as we are, hath set us a Pattern of the most affectionate Love, of the devoutest Worship, of the highest Resignation and Trust in GOD: A Pattern of the greatest Meekness, Humility, Contentment, Compassion, and all other Virtues. Now tho' 'tis not to be expected we can come up to the Original, yet let us copy after it, and strive to be as near it as our corrupt Natures will allow us.

BESIDES all this, we have most precious Promises on the one Hand, and most dreadful Threatnings on the other, to engage us in the keeping of his good Laws. The righteous Judge will assuredly at the last Day, *render to every Man according to his Deeds: To them who by patient Continuance in Well-doing, seek for Glory and Honour, and Immortality, ETERNAL LIFE; but unto them that are Contentious, and do not obey the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish, upon every Soul that doth Evil—But Glory and Honour, and PEACE to every Man that worketh Good, Rom.* 2. 6.

IN short, The Rewards laid up in Store for good Men, are as great as infinite Goodness can bestow, and they receive: And the Punishments denounc'd against the Wicked and Impenitent, as severe as infinite Power and provoked Anger can inflict upon them. And this not out of any Delight which GOD takes to make His Power known, and to shew His Vengeance unto Men; but that they might be fully perswaded to give Honour and Obedience to their LORD and MAKER, which is for their own Glory more than HIS.

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THE loving *Jesus*, who was Wisdom it self, and knew what was most fitting and needful for us, when he had *left us an Example that we shou'd follow His Steps*; when he had made full Satisfaction for our Sins, by the Sacrifice of Himself; when he was risen from the Dead, and establish'd His CHURCH, and appointed subordinate Governors of it, ascended up on High, and gave Gifts to Men, Protecting, Guiding, Ruling, Comforting them for evermore.

ANOTHER Privilege of our being made MEMBERS of CHRIST's CHURCH, is, The Worship of the One, True, and Holy GOD; which must needs be a very exciting Motive to the Practice of Vertue.

THE *Heathens* had a Multiplicity of GODS, some of which were Patrons of Vices, and therefore they must naturally have been dispos'd to an Imitation of them: They that worship'd a drunken *Bacchus*, a wanton *Venus*, a theivish *Mercury*, a pyrating *Neptune*, a cruel and bloody *Mars*, wou'd be apt greedily to fall in with them to commit their several Vices. The *Jews* also, tho' they had the Holy One of *Israel*, made known unto them by Tradition, by Natural Light, by wondrous Signs and Miracles; yet they soon forgot Him, that had done mighty Things for them, and just before had led them through the great and terrible Wilderness; and fell into that gross Sin IDOLATRY, even to worship the Calf which *their own Hands* had made.

THO' GOD, out of special Favour to that People, did establish a certain Form of Worship, and forbid the eating of *sundry Kinds* of Meats, in themselves innocent; and prohibited intermixt Marri-

Marriages, that they might have no Commerce, no Conversation, with their Neighbouring Hea-
 ben Nations (*vid. Dent. 7.*), lest they should be
 tempted to their Idol-worship; yet, how often
 were they drawn aside from their Allegiance to
 Him, to serve *Baal*, and to pay their Homage,
 and offer their Supplications and Sacrifices, to the
 Sun, Moon, and Host of Heaven! THE best of
 them had not so clear Knowledge of GOD, of
 His Nature and Attributes, as we CHRISTIANS
 have. We profess to worship an all-perfect BE-
 ING; a BEING of infinite Power, Justice, Good-
 ness and Mercy. A BEING, that is of purer Eyes,
 than to behold Iniquity. A BEING, that is im-
 material, and every where present. A BEING,
 that sees all our Actions, even the most private,
 and such as are hidden from the Eyes of all Men.
 A BEING, that knows all our Wants and Ne-
 cessities, all our Thoughts, even the inmost Se-
 crets of our Hearts. A BEING, that hears all
 our Words, all our Prayers, and is ready, if we
 duly qualify'd, to grant all our Petitions.

THIS, sure, is both a noble Privilege, and
 enforcing Obligation to observance of, and Duty
 to HIM. This Consideration seriously apply'd,
 you'd powerfully move us, heartily and above
 all Things to love, awfully to fear, and diligent-
 ly to serve, THE LORD OUR GOD.

I come now to the next general Condition of
 our Baptismal Covenant, on GOD'S Part; which

SECONDLY, To be made CHILDREN of
 GOD. None of us were born with this Honour.
 No one by Nature is GOD'S Child, except our
 Lord and Saviour *Jesus Christ* His only begotten
 Son:

Son: But we were thus made at our Baptism, by Regeneration, by Covenant, by Adoption.

WE Christians, *are born again of the Holy Spirit*, who is God; and therefore are we said to be His Children: For *as many as receiv'd Him*, that is, Christ, *to them gave He Power, to become the Sons of GOD, even to them that beleeve on His Name; which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God*, John 1. 12, 13.

SO by Covenant, *I will receive you, if you will obey me; and will be a Father unto you, and ye shall be my Sons and my Daughters, saith the Lord Almighty*, 2 Cor. 6. 17, 18. There is one Lord, one Faith, one Baptism; so one God and Father of all, who is above all, and through all and in you all, Eph. 4. 5, 6.

LIKEWISE are we the Children of GOD by Adoption: For *when the Fulness of Time was come, God sent forth His Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of His Son into your Hearts, crying, Abba, Father*, Gal. 4. 4—So Mat. 5. 9. Luke 20. 36. 6. 35. Rom. 8. 21. 9. 26. Gal. 3. 26. 1 John 3. 10. 5. 2. CHRIST himself is not afraid to call us Brethren, Heb. 2. 12. Mat. 23. 4. Go to my Brethren, and say unto them, I ascend unto my Father, and your Father; and unto your GOD, and my GOD, John 20. 19.

O now, What HONOUR is this! That w^e shou'd be made the CHILDREN of the most HIGH, Brethren, with our LORD JESUS! Be- hold, *what manner of Love the Father hath be-* stowed

flowed upon us, that we should be called the
SONS of GOD. Beloved, Now are we the
SONS of GOD, and it doth not yet appear what
we shall be, but we know, that when he shall ap-
pear, we shall be like him; for we shall see Him
as he is. A Reward indeed, THIS inexpressible!
A Favour not to be parallel'd! By this SON-
SHIP may we be ascertain'd, That our Heavenly
Father will bless us above others. That he will
pardon, through Christ, our most flagrant Crimes,
perpetrated after the receiving of this Sacrament,
upon a particular; and our Sins of Ignorance,
infirmity and Surprize, upon a general Repen-
tance.

OUR Saviour says, *There shall be more Joy in
Heaven, upon the Repentance of one Sinner, than
over ninety and nine just Persons, Luke 5. 9.*
THE LORD is full of Compassion and Mercy.
He will not always be chiding, neither keepeth he
his Anger for ever. For look how wide the East
from the West, so far hath he set our Sins from
him. Yea, as a Father pitieth his own Children, e-
ven so is the LORD merciful unto them that fear
him. For he knoweth whereof we are made: He
remembereth that we are but Dust, Psa. 103. 1. By
his Filiation, are we assur'd of having, at all
times, by Prayer, easy access to the Throne of
Grace; and that God will give us all necessary
and convenient Supplies, Spiritual or Temporal.
For if a Son shall ask Bread of any of you, that is a
Father, will he give him a Stone? Or if he ask a
Fish, will he give him a Serpent? Or if he ask an
Og, will he offer him a Scorpion? If ye then being
Believers, know how to give good Gifts unto your Chil-
dren, how much more shall your Heavenly Father
D give

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give the Holy Spirit, to them that ask him, Luke

II. II. Our Parents, it may be, cannot always supply our Wants, or give us what is convenient for us, tho' they be never so much dispos'd to it. But as for our GOD, he is all-powerful, he has whatever is in Heaven or Earth, to do withal according to his good Pleasure: And he is ever willing, ever at hand, ever ready to do us good. He will no more deny us the ordinary, but precious Gifts of the Holy Spirit, upon our humble and heavenly Prayers to him; than a Parent would deny Bread, that had Plenty to give, to a famishing Child: The one being as necessary to our spiritual, as the other to our temporal LIFE. GOD is always ready to hear the Prayers of the Righteous, and will not deny them the Request of their Lips, providing what they ask be fit and good for them: And he knoweth best what is for us. A Favour and Duty this, never to be forgotten, never to be neglected; But oh! How Careless, How Indifferent, How Remiss, are many herein!

BY this NEW BIRTH, are we entitl'd, to our Heavenly Father's Love, which is better than Life it self; to his tender Care; to his mighty Protection; to have his Angels Guardians over us; to a Deliverance, by his over-ruling Providence, from all Dangers and Enemies, that may assault our Souls or Bodies; which are innumerable, tho' many know not much, and more consider less of. But now and then, they have clear Tokens of GOD's watching over us, that had it not been for him, thro' the various Accidents that daily befall us, especially in the Time of Infancy, when the Frame of our Bodies is so nice and

brittle

little, that we must, long since, have departed and been no more seen.

BY this ADOPTION we have Hopes of being, one Day, instated into the Inheritance reserved for us in the Heavens; which was the last Condition on GOD's Part, Namely,

THIRDLY, To be made INHERITORS or HEIRS of the KINGDOM of HEAVEN.

IN the Days of Noah, none but such as came into the Ark could escape the Deluge: So now, none but Members of Christ's Church, as Sons of GOD, can claim a Right to inherit this Kingdom.

THE Apostle argues, *If we be Children, then Heirs, Heirs of GOD, and Joynt-heirs or Co-heirs with Christ*, Rom. 8. 17. *Wherefore thou art no more a Servant, but a Son; and if a Son, then an Heir of GOD, thro' Christ*, Gal. 4. 7, 8. *He that overcometh shall inherit all Things, and I will be his GOD, and he shall be my Son*, Rev. 20. 7. And of this Inheritance we are sure, both by Promise and Oath; for GOD, willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath, Heb. 6. 17. *Be thou faithful unto Death, and I will give thee a Crown of Life*, Rev. 2. 10. *Come ye Blessed of my Father, will our Saviour say, and inherit a Kingdom prepared for you from the Beginning of the World*.

HEAR, my beloved Brethren, Hath not GOD chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom which he hath promised to those that love him, Jam. 2. 5:

O! WHAT a transcendent, what a Royal Title is this, that we poor Sons of Men, should be made HEIRS of the most High GOD! HEIRS,

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not of a Village, not of a Town, not of a City
not of a County, nor yet of an Earthly Kingdom
but HEIRS of the Kingdom of Heaven! O! who
can look up to the Height of this Honour? Or
who can express the Glory of this KINGDOM.
None certainly: For *Eye hath not seen, nor Ear*
heard, neither hath it entered into the Heart of
Man, to conceive the good things, which GOD hath
prepared for those, his Children, that love him.

FEAR not therefore little Flock, since it is your
Fathers good Will to give you a Kingdom, Luke 12.32
to which all the Kingdoms on Earth bear no Com-
parison: A KINGDOM! which comprehends the
Universe; a Kingdom! which *the Glory of the*
LORD doth fill; a Kingdom! not consisting of
confus'd Multitudes, but the best Order, the best
Laws, the best Government in the World; a King-
dom! that will continue when this and all things
here are done away, for all Ages, even for EVER
and EVER; a Kingdom! where is no more Night
or Darkness, but continual Day, shining with the
brightest Light; a Kingdom! where is no Labor
or Weariness, no Storms or Tempests, no Hunger
or Thirst, no Pain or Sickness, no Crosses or Ven-
omations, no Objects of Pity or Compassion: But
a KINGDOM, which is overspread, filled, over-
flowing with HONOUR, and SPLENDOR, and
GLORY, and PEACE, and CONTENT, and
LOVE; a Kingdom! where we may converse
with, and enjoy, the Company which will then
be most agreeable and entertaining to us, *the Spirit*
of Just Men made perfect, Saints and Angels, Cheru-
bims and Seraphims, and our LORD JESU
CHRIST, who is the Head of us all: A Kingdom
where we shall know what ever is to be known

when

where we may have what ever we can desire, where we shall see whatever is to be seen; yea, where we shall see, and belike, and enjoy, the LORD of HOSTS, the only true GOOD, the infinitely wise Being. O! what a Happiness is this! to see HIM whom we have heard so much of! HIM whose admirable and lovely Works we daily behold! HIM, that we have so often pray'd to; HIM, we have daily thought so much of! To see HIM, whose Divine Words we have so often read, and finer meditated upon! HIM, whom we have so long desired to see! HIM, that our tender Hearts most delight in, and our Souls love above all things! O! who can express or conceive what a happy and blessed SIGHT this must be! How does the very thoughts of it already delight us! but how much more will the Thing itself, when we come there, please us, affect us, transport us! LORD! *what is Man, that thou art thus mindful of him?* None can number up the Benefits thou hast already bestow'd upon him, much less those thou hast design'd for us.

WOULD not many have thought it an invaluable Blessing, to have been the Adopted Sons of an earthly KING or QUEEN, and Heirs of an earthly Kingdom? How much more is it, thus to be made Children to the KING of KINGS, and LORD of LORDS, and HEIRS and HEIRESSSES of the KINGDOM of Heaven, in Regard of which we are all upon a Level?

WHAT now would not a Man willingly do, to be in actual Possession of this Kingdom? especially since shortly we must, whether we will or no, be either in, or for ever excluded out of it. Be ye therefore stedfast, immoveable, always abounding in

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the Work of the Lord, since your Labour is not in vain in the Lord.

LET us behave ourselves as becomes dutiful Children, following and imitating GOD our Father. Let us not fail daily to beg, with earnest Supplication, his Blessing. Let us walk worthy the many Favours and Privileges bestow'd on us. Let us beware of forfeiting the Conditions by our Breach of Vow, of separating from the Communion of the CHURCH, or of giving just Cause to others that have Power to thrust us out by Excommunication, by either of which we lose our TITLE to THESE — GREAT PRIVILEGES.

MAY we finally be in full and quiet Possession of a Crown that endureth throughout all Ages and upon Hopes of receiving such a Kingdom which cannot be moved, let us have Grace to serve GOD acceptably with Reverence and godly Fear. This GOD of his infinite and boundless Mercy be pleased to grant, by the Mediation of our Lord, and Assistance of the Holy Spirit: And You, Three Persons, and One God, give we, is most due, all Honour and Praise; vowing the most sincere Allegiance and Submission, in all Places, and at all times, now and for ever. Amen.

SE

SERMON III.

The **CONDITIONS** of the
BAPTISMAL COVENANT
on **MAN's** Part.

MAT. xxviii, 19.

*Go ye therefore and teach all Nations,
baptizing them in the Name of the
Father, and of the Son, and of the
Holy Ghost.*

I HAVE, in a former Discourse upon these Words, undertaken to shew, the Conditions of our **BAPTISMAL COVENANT** on **GOD's** Part, and the great Blessings thereunto belonging: And in order to a deeper Sense of them, you did hear, what a miserable State all Mankind were in, by reason of the **FALL** of our first Parent: But yet, That thro' the Grace of **GOD**, by **Jesus Christ**, if we made good Use of it, we might not only in great Measure, recover what was then lost, but also be made Partakers of more

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precious Promises : So that it is every one's own Fault if he fail of Happiness. For you did then see, That by entering again into Covenant with GOD, we were initiated into the Society of all Christians, of which *Christ* himself is the Head and not only so, but were made Children of the most high GOD, and Brethren with our LORD JESUS, and HEIRS together with him, of an everlasting INHERITANCE, of a Crown of Glory that never fadeth; And may every Mortal of us, be KINGS and QUEENS, and reign with *Christ*, who sitteth at the Right Hand of GOD where *there are Pleasures for evermore* : Pleasures, which no Tongue can express: Pleasures which no Heart can conceive.

O Happy, thrice Happy Place, that! The firm and steadfast Hopes of one Day arriving at the Mansion of Eternal Rest, wou'd make our Yoke howsoever heavy it appears in it self, light. The Thoughts of living with our LORD JESUS, his Kingdom, what noble Resolutions, what active Diligence wou'd they stir up in us!

THE Assurance of serving GOD, in all his Glory, Splendor and Beauty, delighted with the Sight of us his Children, What Contempt of the World, and all its Charms and Temptations! What Acquiescence in the Disposals of his good Providence; What Patience under Afflictions and Sufferings; What Resignation to his Will, yet what Joy, what Comfort, what Peace, must they cause in us! The high Title of Sons and Heirs of THE ALMIGHTY, and Promise of being, when we depart hence, like him; What, O what filial Reverence; What Fear of losing his Favour; What Delight

Delight in pleasing HIM, must it needs inspire us with
Every Man that hath this Hope in Him, purifieth himself even as he is pure, 1 Jo. 3. 3. Whosoever is born of GOD, doth not commit deliberate Sin; for his Seed remaineth in him, and he cannot Sin, thus presumptuously, because he is born of GOD. In this the Children of GOD are manifest, and the Children of the Devil: Whosoever doth not Righteousness is not of God. For we must not suppose, That the great Rewards in Heaven will be conferr'd upon us, tho' in any Manner we behave our selves: No, they are not Fatally, or by Chance, or by an absolute and preremptory Decree bestow'd; but on Terms reasonable, good and necessary. OUR Religion is a Covenant, implying, on GOD's Part, BLESSING; on ours, Sincere, tho' not perfect and unfinning OBEDIENCE. Our Sureties did engage, solemnly Vow, and publickly confirm it before GOD and his Church, in our Names, to perform, what God in his Holy Word requires of us: And this was, that we should,

FIRST, Renounce the Devil and all his Works, &c.

SECONDLY, Believe all the Articles of the Christian Faith.

THIRDLY, Keep God's holy Will and Commandments.

THE first Condition implies Repentance, or a Forsaking of GODS and our spiritual Enemies; and not only so, but to resist them, and endeavour to overcome them, whenever they wou'd draw us away from the Observation of the good Laws of our GOD.

THIS

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THIS was requir'd of those who were admitted into the Church in very early Times of it, as appears from undeniable Testimonies of the Primitive Fathers. * *Tertullian*, † *Clemens*; and ‖ *Origen* tell us, That here we renounce the Devil and his Works, his Poms, and Angels, and Worship, and the World. And our Saviour says, *If any Man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his own Life also, i. e. if he do not prefer me before all these things, or whatever is nearest and dearest to him, even his own Life, he cannot be my Disciple. And whosoever doth not bear his Cross, that is, whoever is not ready to suffer Persecution, rather than deny me, cannot be my Disciple. And whosoever he be of you, that forsaketh not all that he hath, rather than not come after me, he cannot be my Disciple, Luke 14. 26, 27, 33.*

TO this St. Peter is thought to allude, when he saith, 1 Pet. 3. 21. That Baptism saveth us, not by an outward Washing, but the Answer, upon the Interrogatories then made, *ἐν σέμει*, of a good Conscience. Hence some make a doubt, whether that Baptism which is perform'd without these, or such like Stipulations, be true; and others think that an implicate Sponson is implied, when the Parents desire the Child may be baptized; but

* *Aquam adituri sub Antistitis Manu contestamur, nos renunciare Diabolo, & Pompæ, & Angelis ejus, de Cor. Mil. c. 3. c. 4. de Spect.* † *Abrenuncio Satanæ, & Operibus ejus, Pompis, Cultui, Angelis, & Machinationibus ejus: Sæculo renunciamus cum baptizati sumus, Inst. lib. 7. c. 4. || 12 Hom.*

but however that be, it does not appear that Baptism was, or now ought to be publickly and solemnly Administer'd by them.

LET us see then what is the true intent and meaning of this our Engagement.

TO renounce the Devil, is to disclaim his usurp'd Authority over Men; not to suffer our selves to be led by the chief of the apostate Angels, to the worshipping and serving of Him, and Them, or any other false Gods, which are Enemies and Rivals to that GOD to whom alone Worship is due. Satan had, before the coming of CHRIST, and spreading of his Gospel, establish'd his Kingdom over this World, seduced captivated, nay, possess'd, weak, ignorant Man; inso-much that they were haunted, frighted, torment-ed by him.

He, wicked Fiend, had his Temples stately, Altars many, and Sacrifices costly: The Heathen solemn Worship, was the Worship of very Devils, and were suited to such unreasonable Imps. Tho' an Idol it self was nothing but Gold, or Silver, Wood, or Stone, and often, the wild Phantoms of Imagination; yet ever some wicked Spirit or other did receive the Worship, enter'd the Image, and from thence gave Oracles, and deceiv'd the Minds of such fond Adorers.

EVERY Nation and Country had their Multitudes of such false Gods, and blind Superstition led and perverted affrighted Man. At Athens, the Seat of Learning then, *Altars were set up to all the Gods of Europe, Asia, and Africk*; and lest any shou'd be forgot, or neglected, *to the unknown GOD also*. Nay, so far had the Devil prevail'd, that Sins and Diseases, that Dogs and Swine

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Swine, and the most impure Creatures, had their Deities, and Sacrifices proportioned, even in the Apostles Times; the *Gnosticks* Hereticks *professing themselves Wise, became Fools, who when they knew GOD, they glorified him not as GOD, neither were thankful, but became vain in their Imaginations, and their foolish Heart was darkened, and changed the Glory of the incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping things, Rom. 1. 22, 23.* They changed the Truth of GOD into a Lie, and worshipp'd, and serv'd the Creature more than the Creator, who is blessed for ever. *Amen.*

SO that at the beginning of Christianity, Christ having overcome the Power of the Devil, and *led Captivity it self Captive*, cast him out of his Possession, banish'd his Idols, silenc'd all his false Oracles, and taught us, That there was but One only true God, who alone was to be adored; it became necessary that they who were receiv'd into the Covenant of Grace, shou'd, before, renounce, disclaim, and forsake the grand Enemy, the Devil; and not only so, but all his WORKS.

NOW, in general, all manner of Sin is the Work of the Devil, as *St. John* declares, *1 Ep. 3. 5, 8. Ye know that he, i. e. Christ, was manifested to take away our Sins. He that committeth Sin, is of the Devil, for the Devil sinneth from the beginning: For this purpose the Son of God was manifested, that he might destroy the Works of the Devil.* That is to say, Sin, by which GOD's Authority is thrown off, and Satan serv'd in his place. If we wou'd then renounce the Devil and all

all his WORKS, we must cease from Evil, and deny all Ungodliness, and worldly Lusts.

BUT yet there are some Sins more peculiar to the Devil, and therefore may more properly be said to be his WORKS: As those that fly directly against the Authority of the divine Majesty, and his wise Laws; namely, Idolatry of all sorts, Sorcery, Charming, Witchcraft, and Conjuring, prohibited in the 18th of *Deut.* 10, 11. *Verses.* And also resorting to such that use those unlawful Arts, or that have any real, or but suppos'd Confederacy with Satan: A Practice, too too common among the Heathens, which are called their Abominations, or cursed Things, *τὰ βεβηλόμενα τῶν ἰδνῶν ἑκείνων*, *v.* 9. Such are those which more immediately proceed out of his wicked Temper, as Pride: He, taking arrogantly upon himself to be equal with GOD, was, from an Angel of Light, thrust down into the Dungeon of Hell; and they that are guilty of this Vice, and puff'd up in their own Conceits, are said to *fall into the Condemnation of the Devil*, *1 Tim.* 3. 8. So Envy is another Vice of the Devil's Temper. He being thus accursed, looks with an evil Eye upon the Happiness both of GOD and Man; and therefore *as a roaring Lion, he walketh about, seeking whom he may devour*, *1 Pet.* 5. 8. And of this sort are, *Bitterness, and Wrath, and Anger, and Clamour, and Malice*, *Eph.* 4. 31. Malice, the Product of Pride and Envy, he hath born to GOD, ever since he was ejected out of his Kingdom, to Man, ever since our Creation.

OTHER Sins there be, which are more especially his Practice; as Murder, Apostacy, and Lying. This our Saviour told the *Jews*, who boasted

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ed of their Freedom in being the Children of Abraham, tho' they were the Servants of Sin; saying, *Ye are of your Father the Devil, and the Lusts of your Father ye will do: He was a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him, when he speaketh a Lye, he speaketh of his own, for he is a lyar, and the Father of it, i. e. that is to say, The Works of the Devil, ye like much better than those which I commend to you; he was from the beginning, malicious, and proud, and bloody, a Murderer, and soon apostatiz'd from GOD and the right Way; for he is an Enemy of Truth and Goodness, and therefore for him to lye, and confirm you in Infidelity, is natural, and proper to him. Thus Slander, false Witness, and evil Speaking, are Sins of this kind; as we find, Rev. 12. I heard a loud Voice saying in Heaven, Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Christ. For the Accuser of our Brethren, the great Dragon, the old Serpent, call'd the Devil and Satan, is cast down, which accused them before our GOD Day and Night.*

BUT among all the WORKS of the Devil, which we engage to renounce, none he delights more in the Commission of, none more perfectly bear his Image, none therefore wherein we can more be like him, than in tempting others to, and drawing them into Sin. I beg leave then to be somewhat particular herein, that knowing his wicked Devices, we may the better withstand and resist them, abhor and detest them.

NO sooner had GOD placed our first Parents in Paradise, but this old Serpent did tempt, beguile,

guile, and seduce them to disobey their Creator, telling 'em expressely contrary to what God had before threatned, *ye shall not surely dye; God knoweth, that in the Day ye eat thereof, your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil.* He tempts by taking all Advantage of every Opportunity and Circumstance, proposing and laying before Men's carnal Senses, such Pleasures and Delights, as he knows to be most entertaining and agreeable, and aptest to prevail over them: Thus he did tempt, but in vain, our blessed LORD and Saviour, *Mat. 4. When he had fasted forty Days, and forty Nights, and was afterwards and hungred, saying, If thou be the Son of God, make use of this Power for thy own Preservation, Command that these Stones be made Bread, &c.*

HE tempts, by intimating false Notions of the divine Attributes of Goodness and Mercy; as if GOD was so very easy and tame a Being, that he wou'd not inflict eternal Torments for a short Life led in Wickedness and momentary Pleasures.

HE tempts, by corrupting Men's Reason and Understanding, and putting them upon useless Enquiries and Experiments in Sin; thereby stupifying their Sense of divine Things, making them cold and indifferent towards whatever is good, and so he easily draws them into ALL EVIL.

HE tempts, by alluring Men's Affections with somewhat most dear and belov'd, which, rather than disoblige, or lose, they will not stick to commit any Sin, however enormous it be, even Murder it self. Thus *Herod*, the Governor of *Judea*, rather than not enjoy the false, deceitful, but truly

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truly killing Pleasures of his ill beloved *Herodias*, imprisons *John* the Baptist, seeks to take away his Life, and commands that he be actually murdered in the Prison, and all because he told the Truth, That it was unlawful for him to have his Brother Philip's Wife, *Mat. 14.*

SO incens'd is he against the Worshippers of the true GOD, that he strives to destroy them, if possible, all at once: He stir'd up the bloody Posterity of *Cain* to commit greedily all manner of Wickedness, and caused God to send a Flood over the Face of the Earth. He it was, and not God, any otherwise than by Permission, that harden'd Pharaoh's Heart, that made him so barbarous towards the *Israelites*, and not to let them go till GOD had wrought many Miracles by the Hand of *Moses*, and sent his destroying Angel, the Plague among them, and drowned him, and all his Host in the Red-sea. And he it was that stir'd up the Heathen Nations to make War against GOD's People.

BUT after the coming of Christ, how enraged was he; how did he push forward his wicked Agents, the Roman Emperors, to inflict the most cruel Deaths upon all that called upon the Name of the LORD JESUS, even during the space of 300 Years? Of this Device, * *Justin* the Martyr speaks, Foul and malicious Devils being enrag'd against us, and having such Governors un-

* Καὶ οἱ παῦλοι δαίμονες ἐχθραίνοντες ἡμῖν, καὶ τοῖς αὐτοῖς δικασαῖς ἐχόντες ὑποχείριους καὶ καλρεύοντας, ὡς ἂν ἀρχοντας δαιμονίωντας, φονεῦειν ἡμᾶς παρεσκευάζουσιν.
Apol. 2. pro Chris.

der their Dominion as are devoted to them; procure those Princes, as if they were possess'd by them, to kill us: *Apol. 2.* He tempts, by sowing Heresies among the true and orthodox Believers, which is represented in the Parable of the Enemy's *sowing of Tares among the Wheat*. Thus he puts some, under the specious Pretence, of advancing the Honor and Worship of GOD the Father, to deny the Divinity of the Son and Holy Ghost; as the *Arians, Macedonians, and Socinians, &c.* Thus also under the appearance of promoting the Glory of GOD in some of his Attributes, he is made contemptible and frightful in others; as by teaching that GOD did absolutely decree *Adam's Sin*, and the Lapse of his Posterity; and that Christ died only for that particular Number, whom God intended, without any Conditions to save, called the Elect, and that to such Grace is irresistible; whereas the rest of the World were absolutely reprobated to Condemnation: As if GOD had created a great part of Mankind, to manifest his Power in damning of them; thereby undermining the Necessity of a good Life. For if GOD has predestinated some particular Persons to Misery, others again elected to Happiness, without any conditional Works or Duties to be observ'd by them, then it must necessarily follow, tho' I charge them not with seeing the Consequence; That all the Means which GOD has appointed to increase Virtue and Religion in us are to no purpose: That Sacraments, praying, hearing, reading, meditating will, or can have no effect upon us: That their Faith and Preaching is vain. That whether Men live well or ill, according to the Laws which GOD has given 'em, or not, it will

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never;

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nevertheless come all to the same at last ; tho' tis said, *Follow Peace with all Men,* and without which **HOLINESS** *no Man shall see the LORD,* Heb. 12. 14. By which is meant, personal Holiness ; and not only Christ's imputed to us, as is manifest from that Chapter, and the Tenor of the Scriptures.

HE seduces Men to prefer extemporary Prayers, to most excellent and judiciously composed Forms, even to that most perfect one of our Redeemer's, which he commanded us, when we Pray, to say,

HE seduces Men to Worship Saints and Angels, to commit the grossest Idolatry, even to adore that as GOD, which they themselves have made.

HE seduces by vailing over wicked Principles, with the outward appearance of great Sanctity of Life, and benefitting Mankind, 2 Cor. 11. 13, &c. —

HE seduces, by hindering us from hearing and receiving the Word of GOD, or having heard, from laying it up in our Hearts, that it may bring forth much Fruit ; but either by our vain and Self-conceits, by Prejudice, by Ridicule and Mimickry, by over-much worldly Care and Business, or by vain and empty Mirth and Diversions, the Seed sown is snatch'd away by the wicked one, or *choak'd, or scorch'd, and wither'd presently away,* St. Mat. 13. He seduces with all Skill those that are placed in great Power and Authority, and of excellent Parts ; as *Sergius Paulus*, a prudent Man, the Deputy of the Country, *he sought to turn away from the Faith,* Acts 13. 1. Thus St. Paul was tempted before his Conversion, and

and afterwards Satan sent a *Thorn in his Flesh*, to buffet him.

HE plays all his Engines to seduce those that excel in Piety, or Order, to some scandalous Vice; and when he finds that ineffectual, he stirreth his wicked Factors, to raise and spread abroad slanderous Reports: Thus *John the Baptist*, thus our Saviour cou'd not escape.—— *John came neither eating nor drinking*, living a very austere Life, and they say he was a Devil; they look'd upon him as a Mad-man, a melancholly person. *The Son of Man came eating and drinking*, using the common Diet of Men, and conversing familiarly with them, and they say, Behold, *Man Gluttonous, and a Wine-bibber*, a loose park, a Friend, and Favourer of Harlots, of Publicans and Sinners, *Mat. 11. 18.*

HE beguiles, by giving soft and plausible Names to Sins, and the contrary to Virtue; by putting *Bitter for Sweet, and Sweet for Bitter, Darkness for Light, and Light for Darkness.*

HE beguiles Men into the Commission of more Sins to cover the Shame of others; as he did *David*, in the Case of *Uriah*: Thus he draws Men into Lying, Murther, and many more grievous Crimes.

HE beguiles many into a vicious Course, by deferring their Repentance to a Death-bed, telling them, 'twill be soon enough to grow Wise and Sober, when they come to be older; but while they are young, and in health, why should they not enjoy the Pleasures of the World, as well as the rest of their jovial good Fellows: But if good Providence suffers 'em yet to continue here, then he will drive them, if he can, into

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black Despair, by laying open the divine Power, Severity, and Vengeance threatned to all Sinners.

HE draws Men, when they leave some Vices, into the grievous Sin of Schism, violating the Unity of the Church, for, as they think, better Edification; being factious and unruly to their Governors, both Spiritual and Civil, whom God hath set over them; dividing, breaking, tearing the Body of Christ. Thus some exchange their direful Curses and Oaths for Arrogancy and Haughtiness; being so far from *in Honor preferring other Men*, that they will not give Honor to *whom 'tis due*; raising the Light within to a level with the holy Scriptures, denying the Resurrection of the Body, &c. and all this they impute to the Spirit, but I dare say it is not the Spirit of God. And they that will not be reclaim'd by any Methods, but seek out for Teachers that will make their Religion and Lives consist together, GOD is wont to give over to follow their own vain Imaginations: *For the time will come, when they will not endure sound Doctrine, but after their own Lusts shall they heap to themselves Teachers, having itching Ears, and shall turn away their Ears from the Truth, and shall be turn'd unto Fables,* 2 Tim. 4. 3, 4. 1 Tim. 14. 12.

YE therefore, beloved, seeing ye know these things before, beware, lest ye also being led away with the Error of the Wicked, fall from your own Steadfastness. Submit your selves to GOD, resist the Devil, and he will fly from you; draw nigh to GOD, and he will draw nigh to you, Jam. 4. 18. Grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ; and to this End, we shou'd be always sober and vigilant. Thus much

much for the Devil and his Works. We must likewise renounce the POMPS and VANITIES of the wicked World. By these were originally meant, all pompous Spectacles; Persons fighting and wounding one another, like Brute-beasts of no Understanding; to which is near of kin, the too common Practice of Duelling; also the Plays and scenical Representations exhibited upon the *Roman* Theatres; by Vanity, were meant the Processions of the Heathens, in honor of their vain Gods, and Revels, and Drunkenness, and Fornication.

SO that not all State and Solemnities of the World, not in the publick and solemn Worship of the true GOD, for Decency, Edification, and Orders sake, are here renounc'd; but all proud Excesses, not conducing to any good Purpose; whatever is beyond Moderation in the way of Living and Diversions; ; all Affectation of Precedence, of Titles above Quality, of Virtues beyond Desert, of costly Apparrel, in Diet beyond due Measures, sober Rules, and particular Circumstances.

BY the WICKED WORLD, is meant, not the Company, of the Men, of the World, not to retire from it to Cells and Deserts; but all that is wicked in the World, and all Practices, so far as they are so.

THE things of the World may be summ'd up to the Riches, Honors, and Pleasures of it: All which are not absolutely to be renounc'd, but so far as they engage our Affections too closely to them, so far as without Sin we cannot pursue, or possess them.

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AN adverse Fortune also hath its Temptations, as Poverty, Disgrace, and Afflictions: They that are under these Circumstances must not be Impatient and Discontent, must not envy the Prosperity of others; must not be tempted by any unlawful Means to get rid of them; to neglect Religion, to Oppress, to Cheat, or Rob, either GOD or Man; to be drawn into Atheism, and wicked Principles, and Unwillingness to make Restitution for Injuries done.

AS to the WICKED Men of the WORLD, we must not be led into Sin by them, we must not be drawn into Evil thro' their ill Examples, thro' Flattery, thro' false Reasoning; nor follow Multitude to do Evil, for fear of Scoffs and Reproaches, Flouts and Jeers; or being thought Rude and Uncomplaisant, or Fanciful and Singular; no, we ought to bear all Reproaches, and Affections, and Persecutions, rather than fail of our Duty to GOD, or commit the least Sin. *If Sinners entice thee, consent thou not.* Prov. 1. 10, but rather avoid, as much as decently may be, their bad Company, knowing that *Evil Communications corrupt good Manners*.

THE last thing we renounce, is all the SINFUL LUSTS of the FLESH; not all our natural Desires, nor all Passions, but such as are immoderate, and upon forbidden Objects. By the FLESH is here understood the whole unregenerate Nature of Man, in Body and Soul: We are to part off concerning the former Conversation the *Man, which is corrupt, according to the deceitful Lusts, and desires of the flesh*; but to put on that *Man, which after GOD is created in Righteousness*.

and true Holiness; being renewed in the Spirit of our Mind, Eph. 4. 22.—

OF the sinful LUSTS of the FLESH, St. Paul has given us a Catalogue, Gal. 5. 19.—Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murthers, Drunkenness, Revellings, and such like; of the which I tell you before, as I have also told you in Time past, that they which do such things shall not inherit the KINGDOM of GOD. These are the things we vow to forsake; these are the things we must not be guilty of.

THE SECOND general Condition of this Covenant is, To believe all the Articles of the Christian Faith; that is, whatever GOD has revealed as the Object of our Faith in the holy Scriptures, especially those Articles contained in the Apostles Creed, we are to give our undoubted Assent to, and thereby be influenc'd to a good Life. And we are,

THIRDLY, to keep God's holy Will and Commandments. Our Obedience must be, tho' it cannot be without Sin, yet SINCERE, and ENTIRE to all the Laws of the Gospel, with this assured hopes, That GOD will forgive both our involuntary, and voluntary Transgressions upon our hearty Repentance. Our Duty must be perform'd with our Minds and Understandings, with our Wills and Affections. Concerning these Heads, I shall have occasion to speak more at large hereafter.

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A QUESTION may now arise, that since the Engagements made in Baptism are so weighty, how can Children be Baptized, who by reason of their Infancy, are not able to perform them. To this I hope to give a satisfactory Answer in my next Discourse.

I shall conclude with the Apostle's Advice, in the Sixth Chapter of the Epistle to the *Ephesians*. The whole is very edifying, but I mention from the 10th Verse, *Finally, my Brethren, be strong in the Lord, put on the whole Armour of GOD, use all the defensive Weapons that Christ has afforded you, that ye may be able to stand against the Wiles of the Devil. For we wrestle not against Flesh and Blood only, as you see, but against the several Ranks of Devils. Wherefore take unto you the whole Armour of God, that ye may be able to stand in the evil Day, and having done all to stand. Stand therefore, having your Loins girt with Truth, and having on the Breast-plate of Righteousness, and your Feet shod with the Preparation of the Gospel of Peace. Let your Military girdly be the Doctrine of the Gospel, in opposition to heretical Insinuations: Let sincere Obedience to Christ be as the Breast-plate to guard you, and put on Christian Peace, that you may proceed in your Course without hinderance. Above all, taking the Shield of Faith, wherein ye shall be able to quench the fiery Darts of the Wicked; stedfastly believing the Promises of Christ to all true Followers, and Threats to all wicked Persons, which will keep out Temptations, and allay the Pleasures of those sensual Baites proposed to you, either by Satan, or any other Tempter; which like poisoned Darts, will wound you to Death.*

Death. And take the *Helmet of Salvation*, and the *Sword of the Spirit*, which is the Word of GOD, *i. e.* the Hope of Salvation, which may serve as an Helmet, to bear off the Blow, and the Spirit, as a Sword, to vanquish all your Temptations, praying always with all Prayer and Supplication, that is, in all the Parts of it, publickly and privately, upon every Occasion, and every Opportunity, for the Divine Grace and Assistance, to enable you to continue in Goodness, and deliver you from Temptation; and in the Spirit, that is, heartily and fervently, and not so much for secular, as spiritual things; and watching thereunto with *all Perseverance and Supplication*, not only for your selves, but for all Saints, and for me; that Utterance may be given to me, that I may open my Mouth boldly, to make known the Mysteries of the Gospel; that so both you and I may enter into **ETERNAL HAPPINESS**, and live with Christ for evermore. Which we humbly entreat our heavenly Eather to give, for his Son's sake, our Lord. *Amen.*

S E R-

Death. And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of GOD, &c. the Hope of Salvation, which may serve as an helmet, to beat off the Blow, and the Spirit, as a sword, to vanquish all your Temptations, praying always with all Prayer and Supplication, &c. in all the Parts of it, publicly and privately, upon every Occasion, and every Opportunity, for the Divine Grace and Assistance, to enable you to continue in Goodness, and deliver you from Temptations, and in the Spirit, that is, humbly and fervently, and not to much for secular, as spiritual things; and watching themselves with all Vigilance and Application, not only for your selves, but for all Saints, and for me; that Assistance may be given to me, that I may open my Mouth boldly to make known the Mysteries of the Gospel; that is both you and I may enter into ETERNAL HAPPINESS, and live with Christ for evermore. Which we humbly entreat our heavenly Father to give, for his Son Jesus Christ our Lord. Amen.

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SERMON IV.

The LAWFULNESS, EXPEDI- ENCY, and NECESSITY of INFANT-BAPTISM.

LUKE xviii, 15, 16, 17.

And they brought unto him also Infants, that he would touch them; but when his Disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God, as a little Child, shall in no wise enter therein.

UPON my reading these Words, I doubt not, but you perceive my Design is to Discourse concerning INFANT-BAPTISM. And I have chose to do it thus at large, because 'tis the main Difference in Practice, between Us and the *Anabaptists*.

TO

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TO satisfy this Scruple of theirs, which at first Sight, may seem to some, deeply to be grounded; we need but offer the following Consideration, to their serious Meditations: Which, if they could be perswaded to lay aside Prejudice, Self-interest, and Partiality; to put on the ornamental Beauties of Meekness, Humility and Sincerity; and daily pray to God fervently; wou'd convince them, I think, of the POINT in Hand.

THE Considerations I wou'd offer, are these,
First, That the Children of the *Jews*, and all that came under that Dispensation, were to enter into Covenant with **GOD**, even at eight Days old, by the Rite of Circumcision, in order to obtain the Promises, made over to them in that Covenant; but the uncircumcised Soul was to be cut off from among his People: Parallel to which is Baptism, both with respect to the Admittance into, and the Obligation of performing the Christian Covenant. And not only so: But,

Secondly, That it was the Practice of the *Jews*, to baptize the Profelytes, and then to circumcise them; and *Christ*, instituting Baptism in the room, tho' not as an Antitype, of this Custom of theirs, (as the other Sacrament, in the Place of the Pass-over) did not forbid Infants to be admitted into this new OECONOMY. Nay, that,

Thirdly, *Christ* has given us very good Intimations, that Children may be baptized, and so enter into Covenant with **GOD**. And,

Fourthly, That this has been the Doctrine and Practice of the **CHURCH**, from the Apostles Times to this very Day.

Fifthly, That the Reason and Necessity of the Thing it self, doth very highly plead for it.

Sixthly,

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Sixthly, That their Objections, when duly weigh'd, will not over-balance, but rather be very defective, and comparatively light.

Lastly, That the Deficiency which is in Infants, is supply'd by their Godfathers and Godmothers undertaking in their Names.

If now all these Things can be made to appear evidently, then we may of a Truth affirm, That the Baptism of Infants is lawful, expedient and necessary.

THE first Consideration is, That the Children of the *Jews*, and all that came under, &c.

As to the former Part of this Observation, there can be no doubt made of the Truth therein, since it is so clearly laid down by GOD himself, in *Gen. 17. v. 9.* *God said unto Abraham, Thou shalt keep my Covenant, thou, and thy Seed after thee, in their Generations—Every Man Child among you shall be circumcised: And it shall be a Token of the Covenant between me and you. And he that is eight Days old, shall be circumcised among you, every Man Child in your Generations. He that is born in thy House, and he that is bought with thy Money, must needs be circumcised. And the uncircumcised Child shall not only lose the Promises of this Covenant, of the Land of Canaan for their Inheritance, and of GOD's being their GOD, v. 8. but that Soul shall be cut off from his People.*

AND that all those who were admitted into that Covenant, by this SIGN, were oblig'd to the Performance of all the CONDITIONS of it, is manifest from *St. Paul: For I testify again, to every Man that is circumcised, that he is a Debtor to do the WHOLE LAW, Gal. 5. 3.* That is to say,

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say, hereby he absolutely obliges himself to PERFECT OBEDIENCE, without which the LAW cannot justify; there being a Curse entail'd upon every Breach of it. The latter Part of the Observation, That Baptism is parallel to Circumcision, with respect both to the Admittance into, and Obligation of performing, the Christian Covenant is as clear. For, without repeating the Words of the Institution, or the Doctrine of our LORD, concerning the Necessity of Baptism, to be initiated into his Kingdom, we are taught to this very Effect by St. Paul, Col. 2. 11, 12. Where, after he had told the *Colossians* that they were compleat in him, in Christ Jesus, which is the Head of all Principality and Power, he adds *In whom also ye are circumcised, with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ; that is to say, by BAPTISM, as it follows, Buried with him in Baptism, wherein also ye are risen with him, through the Faith of the Operation of God, who hath raised him from the Dead.* Thereby giving them to know, That there was no need for them to be circumcised with that carnal Ordinance to the *Jews*, since Baptism was in the New, what Circumcision was in the old Dispensation.

We see then, that formerly Men were oblig'd to enter into Covenant with God; to forsake all their Sins; to keep ALL the Laws and Statutes which GOD shou'd at any Time give them; and to believe the Promises of GOD, made over to them in that Covenant: For Abraham receiv'd the Sign of Circumcision, a Seal of the Righteousness

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of the Faith, which he had, yet being uncircumcised.

MOREOVER, we see that Infants, who were incapable of knowing what this Ordinance meant, and at that Time of personally performing the Conditions of it, were not excluded from entering into it; nay, were actually commanded to undergo this RITE, even upon pain of being cut off from their People. And we see, and know, that Baptism succeeds Circumcision in the Christian CHURCH; and in what respects it is parallel with it: Therefore we conclude this Head, that Infants lawfully may, and ought indeed, to be admitted into the Christian COVENANT, unless *Christ* has given express Command, or plain intimations to the contrary. Which brings me to the second Consideration, viz.

II. That not only Children entred into Covenant with God, by the aforesaid Rite; but also, that it was the Practice of the *Jews*, to baptize the Profelytes and their Children, and then to circumcise them; and that *Christ*, instituting Baptism, in the room of this Custom of theirs, did not forbid Infants to be admitted into this new Economy, as they were under the Old. That the *Jews* had a Custom of receiving Profelytes and their Children, that is, such as being born of Heathen Parents, embrac'd the Religion of the *Jews*, and submitted to the keeping of the whole Law, (and so became, and were called Profelytes of Justice) nor only by Circumcision, and by Sacrifice, during the standing of the Temple; but also by Baptism, is undeniable from the Testimony of their Writers. For so saith the *Talmud* of *Jethro*, *Moses's* Father-in-law; he was a Profelyte by Circum-

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Circumcision, and Immerſion in Water. And the Ceremony of Initiation, was never repeated, ſa the *Jewiſh* Writers. And it belonged not only to thoſe, which being of Years, came over from *Heatheniſm* to the *Jews* Religion; but alſo to their Infant Children, if their Parents, and the *Confessus* under which they were, did in behalf of them deſire it; and on Condition, that the Children when they came to Age, ſhou'd not renounce the *Jews* Religion. Nay, the *Jews* themſelves were baptized: So ſaith the *Talmud*, *Tr. Rebbi*. The *Israelites* do not enter into Covenant, but by theſe three Things, Circumciſion, and Baptiſm, and Peace-offering; and the Proſelytes likewiſe: See *Dr. Lighfoot* in *Annot. Mat. 3.*

This is farther apparent, forasmuch as the *Jews* were not surpriz'd at *John's* Baptiſm, but came from all Regions to be baptized of him. But to argue from thence, that the Children of Chriſtians are not to be baptized, becauſe the Children of Proſelytes, born after their Parents Converſion were not baptized, is childiſh; for thoſe were then the Children of *Jews*, and ſo were circumciſed.

Now ſince *Chriſt* took Baptiſm from this Practice of the *Jews*, (which is unqueſtionable by learned Writers) if he intended ſuch a Change to be made herein, as that Children ſhou'd not be admitted into his Religion, as they were into the *Jewiſh*; he wou'd, one might reaſonable think have forbidden it, which we do not find any where, that he has done: But there is not the leaſt Hint of it. Conſequently the Baptiſm of Infants, according to the Practice of our Church, is lawful. And it is contrary to the Reaſon of

Men;

Men; contrary to our Christian Obligations of promoting, as far as in us lies, the Eternal Interest of the Souls of all Persons; unbecoming the Tenderness of a Parents, to exclude Children, by denying to them this Sacrament, from a Foederal Right, of obtaining the invaluable Blessings, purchased by the most precious Blood of *Christ*, from which he himself has not excluded them. For did GOD in very Deed, admit the Children of the *Jews* into Covenant with him, and to a Right of the Partnership in the Promises, made over herein; and will he exclude the Children of Christians from equal Favours; from a covenanted Right to the Christian Promises and Inheritance, of which, that under the Law, was but a Type? No, certainly, that be far from the Righteous LORD to do.

AND will not the same collateral Reasons hold good now, in regard of Christians Children being initiated into the Number of GOD's People; as they did of the *Jews*; namely, That they might be brought up in the Worship of the true GOD; be taught from their Infancy to abhor Idols; that they might know the Laws and Statutes, and Judgments of the LORD; and be train'd up in an early Piety? Most surely they will. Let us pass on then to the third Consideration, which was,

III. That *Christ* has given us very good Intimations, that Children may be baptized, and so enter into Covenant with GOD. Of this, the Text is an express Demonstration: For the *Jews* brought unto *Christ*, Infants, τὰ βρέφη, that he would touch them, but when the Disciples saw it, they rebuked them:

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them: But Jesus called them unto him, and said, Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God, as a little Child, shall in no wise enter therein. From hence it is manifest, That helpless Infants may be receiv'd into the Kingdom of God; and that none, however deep and humble their Repentance be; however great their Knowledge, and miraculous their Faith, are better qualify'd than they to enter therein. But by the Kingdom of God, throughout the Gospels, is generally understood, the Kingdom of the *Messias*, or that State under *Christ*, which is a Resemblance of that which is above in Heaven, and in the immediate Presence of God. And being the Way to it, is called by that Name: Thus particularly taken, Mark i. 15. *The Kingdom of God is at Hand.* So 12. 34. *Not far from the Kingdom of God.* And Luke 10. 9, 11. *The Kingdom of God is come nigh you; the Kingdom of God is come upon you,* v. 11, 20. So Mat. 12. 28, 21, 43. Mark 15. 43. Luke 23, 51. 4, 43. 9, 62. by which is meant the Gospel State. Add then to this, what our Saviour says to *Nicodemus*, in the third Chapter of *St. John*, with that earnest Affirmation, *Verily, verily, I say unto thee, except a Man be born again, of Water and the Spirit, he cannot enter in to the Kingdom of God.*

From these Passages it appears, That by the Kingdom of God, is meant the Kingdom of the *Messias*, or the Society of Christians, and that the Way, the only Way of admitting them there-

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is by Baptism: And therefore it must needs follow, that Infants may lawfully be baptiz'd.

THUS much is manifest, previous to the Institution: Let us now come to that, and we shall find Children be within the Commission given to the Apostles; *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost, Mat. 28. 19.* But there never was a Nation without Infants and Children, as well as Men and Women it: They therefore, Infants, must be comprehended within that Commission. To this it is said, That Teaching must necessarily precede Baptism, and therefore Children must be excluded the Grant, 'till such Time they become capable to be taught. But that may be answer'd, by considering only the original Word, *μαθησκατε*, which properly signifies, *to Teach*, but to make *Disciples*, which may be done by baptizing them. And this Sense seems most agreeable, since Teaching follows after, in the last Verse, *teaching them to observe all Things, whatsoever I have commanded you.* That Teaching or Instruction must necessarily precede Baptism, because it is here plac'd before it, is no more a Consequence, than, That Repentance must precede Faith, because 'tis said, *repent and be baptized the Gospel.*

Teaching or instructing Persons in the Principles of Religion, ought to precede Baptism, with respect to the Adult; but that is not necessary to the same Qualifications: So that probably, the Lord will have regard of the former, under the first teaching, and both the latter and former under the last. And it is reasonable to suppose, that

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the Apostles wou'd take the Words in the Sense of Infants being comprehended within the Grace, because none among the *Jews*, of what Age they ever, were excluded that Covenant. And since *Gentile* is ingrafted, as the Apostle speaks, *Rom. 11. 19.* upon the same Stock together with *Jews*; so consequently the Children of the *Gentiles*, as well as the Children of the *Jews*, were to be grafted in. And that the Apostles did actually so take our blessed Saviour's Words, That Infants were to enter into Covenant with God and be baptized, will appear from the next Head.

IV. That Infant-Baptism has been the Doctrine and Practice of the Church, from the Apostles Times to this very Day. That the Apostles baptize Children is very probable; forasmuch as whole Families are said to be baptized by them, and 'tis likely there were Infants in some of them, as *Acts 16. 15.* *Lydia* and her House, *Sitarchus* the Gaolar was baptized, *καὶ οἱ αὐτοῦ πάντες*, and all which may well signify his Children. I thank God, says St. Paul, *I baptized none of you, Crispus and Gaius. I baptized also the Household of Stephanus, 1 Cor. 1. 14.*

Now since the great Apostle is so particular in naming the Persons baptized by him; 'tis credible he wou'd have excepted the Infants, had he not baptized them, or intended that they should not, by this Sacrament, be receiv'd into the Church: But we have not one Word of this. Whether there were any Infants in those Families baptized by the Apostles, is not very material, because if they were, they baptized them, or at least they might, and ought to have baptized

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Children then being comprized under the Name of Households and Families, as well as others, were, in all Reason of Supposition, however young, might have been, baptized by the Apostles.

But to put the Point beyond all doubt, we need but add, what *St. Paul* speaks upon a Case, which then frequently happen'd, Whether a Believer might live in a married State with an Infidel, *1 Cor. 7. 14.* which the Apostle determines in the Affirmative; from the Precepts of *Christ*; and from the Advantage which might arise from the Conversion of the Infidel to Christianity, by the Believer; and upon this Account it is, that your Children are holy, and not unclean; else were your Children unclean, but now are they holy. By the Words *unclean* and *holy*, ἀκαθάρα, αἷα, in the Scripture Sense, is signified *indevoled and devoted to GOD*, Heathens and Christians: The Meaning then of the Words, will be this, That upon the Presumption of the *Christians* instilling Orthodox Faith into the Infidel, by living with them, is grounded the Practice of the Church in admitting the Children of *Christians* to Baptism, before they can come to Knowledge; because by living with *Christian* Parents, they will be brought up in the Faith, and kept from *Heathen* Practices; whereas the Children of *Heathens*, are not commonly receiv'd into the Church, till they come of Years to engage for themselves.

And that from the Apostles Days, this has been the Doctrine and Practice of the Church is undeniable.

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* *St. Origen* says, The Church has receiv'd Tradition from the APOSTLES, to give Baptism even to little Children, *Cap. 6. ad Rom.*

† *St. Irenæus* tells us, That *Christ* came to save all, all that are born again, Infants and little Ones, and Boys, and young Men, and old Men *lib. 2. c. 39.*

§ *St. Cyprian* says, That it not only seem'd good to him, but to a whole Council, that Infants shou'd be baptized, even before the eighth Day *Lib. 3.*

|| *St. Gregory Nazianzen* asks, What wilt thou say of Infants, that neither experimentally know the Grace of Baptism, nor the Loss by want thereof? Shall we baptize them? Yes, by all means if there be any Danger; for it were better that they shou'd be sanctify'd, tho' they be not sensible thereof, than to go out of this World, without the Seal and Badge of their Initiation into the Christian Church.

** *St. Hierom* asserts the Baptism of Infants, and cites *St. Cyprian*, That if the greatest Sinners

* *Ecclesia ab Apostolis Traditionem accepit, etiam parvulis dare Baptismum, Lib. 6. c. 6. ad Rom.*

† *Omnes enim venit, Vir Christus, per semet ipsum salvare, omnes inquam qui per eum renascuntur in Deum, Infantes, & Parvulos, & Pueros, & Juvenes, & Seniores, Lib. 2. c. 3. 9.*

§ *Non solum tibi, sed etiam integro Concilio, visum esse, parvulos baptizari posse, etiam ante octavum Diem, Lib. 3. Ep. 8. ad Tidum.*

|| *Τὸ δὲ ἀν' εἰποῖς καὶ τῶν ἐτιμνπιῶν, &c. Grego. Nazianz.*

** *Lib. 3. contra Pelagianos, p. 659. Froben. Ed.*

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are not after their true Faith, forbidden Baptism; how much less should an Infant, who is born only in Original Sin.

St. *Austin* says, the Custom of the Mother Church, is by no means to be contemned in baptizing Infants, nor to be thought superfluous, but to be held as an Apostolical Tradition.

Consuetudo Matris Ecclesiae in Baptizandis parvulis, nequaquam spernanda est, nec ullo modo superflua reputanda, nec omnino credenda nisi Apostolica esset Traditio, Lib. 10. de Gen. Cap. 23. Item Cap. 11. p. 146. Ep. 148. Lib. 4. de Baptismo, c. 24. Ep. ad Marcel. de Bapt. parvulorum.

AS from a Babe new born, to old Age, none is to be forbidden Baptism; so no one but dies to sin therein, but little Ones only to Original, *Basil. Orat. Exhort. ad Bapt. Chrys. Hom. 1. ad Neoph. Clem. Lib. 1. 6 Constit. Apost. c. 15. Concilium Gerundense, Can. 5. Conc. 2. Bracanense, Can. 7.* The *Milevitan* Council says, Whosoever shall deny Baptism to Children, even as soon as they are born, (in Case of Extremity) let him be accursed. And the Error of the *Anabaptists*, is condemned in the Harmony of the Protestant Confessions, *Seet. 13. Cap. 12.*

St. *Austin's* Rule may not be here amiss, That whatsoever is observed Uniformly in all Churches, and no Man can tell when it begun, nor was instituted by any Council, must be held to have descended from the Tradition of the Apostles, *Aug. Lib. 4. de Bapt. Inf.*

WE will now come to the fifth Consideration, viz.

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V. That the Reason and Necessity of the Thing it self, doth highly plead for Infant-Baptism. Children are born in Original Sin, with a Propensity or Bent towards what is evil, exerting it self as they grow in Stature and Years. And this was the *Psalmist's* Complaint, *Behold I was born in Iniquity, and in Sin hath my Mother conceived me*, Psa. 51. 5. And we are by Birth the *Children of Wrath, even as others*, Eph. 2. 3. Now where shall we find a Remedy for this? Nowhere but by Baptism. For thereby we are turned from Darkness to Light; from the Power of Satan unto GOD; thereby our Natures are sanctified, and we regenerated, and are made the Children of the most High, and obtain the Divine Aid and Protection. Great Reason is there for Infants to be thus early put under the special Care of GOD; before the Devil, the Enticements of the World, their own corrupt Natures, and evil Habits, have taken to deep Root in them: And being thus bound to serve and praise the Lord, they wou'd with the greater Courage, resist and fight against all Temptations. This seems to be the Reason, why *Moses* called the Men, and the Women, and the little Ones, and all to enter into Covenant with the Lord their God, Deut. 29. 11. Lest there shou'd be among you any Man, Woman or Family, or Tribe, whose Heart turneth away from the Lord our God, to serve the Gods of the Nations, lest there shou'd be among you, a Root that beareth Gall or Worm-wood.

AND, moreover, the Promises that were made to *Abraham*, were likewise to his Seed after him. But now the Promise was not given to *Abraham*,

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ing or his Seed through the Law, but through the
sm Righteousness of Faith, as he was the Father of
Pro all the Faithful, Rom. 4. 13. And therefore
g in Christians may truly in that Sense be said to be
And his Children. And so St. Paul says, Know ye
was therefore, that they that are of Faith, are the Chil-
con dren of Abraham, Gal. 3, 7. And he is said to
the be the Father of all them that believe.

Now SINCE therefore the Children of Abraham
No were to enter into Covenant with GOD, Gen.
turn 17. 7. and to partake of the Promises made over
er of herein : So likewise now ought Children to en-
ncti ter into Covenant with GOD, and become the
Chil Children of Abraham through the Righteousness
e Aid of Faith, and be made Partakers in more precious
fants Promises. What is farther yet considerable, is,
e of that there is a Necessity of the Thing it self. The
F the Necessity of Baptism to Salvation, when it may
H regularly be obtained, I have proved already, vid.
d be the first Sermon.

they IT is the ordinary way which Christ has ap-
fight pointed to arrive at his Kingdom, and eternal
e the Bliss. And if so, then to exclude Children from
Wo this Sacrament, when they may have it, is to de-
r into ny them the ordinary or general Means of, and
p. ix Way to Salvation, which none sure wou'd wil-
Wo fully do. And to imagine, that Christ has de-
rneath barred them, is to think, that GOD hath dealt
Gods less tenderly by them, than by the Children of
you, the Jews.

made VI. THEIR Objections, when duly weighed,
him will not over-balance, but rather be found very
ham, defective, and comparatively light. The chief
of them are these : They say, there is no express
or Com-

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Command in Scripture to Baptize Infants, as there was to Circumcise them. And so they would not only enervate our Argument drawn from thence, but deny the Legality of this Practice. But this Reply, and Objection will not now hold. For, *First*, Our Argument does not run so absolutely, as if we meant, that there was an indispensable Necessity for Infants to be Baptized because the Jewish Children were to be Circumcised. No, we argue, That there is no more Incapacity in the one than in the other, &c. *Secondly*, Tho' there is no such express Command for the Baptism of Infants, yet it does not from thence follow, either that it is unlawful, or that there is not an implicate Command for it. There be many things which all Sectaries practice, with relation to Divine Worship, tho' there be no express Command for 'em. I instance only in the Abrogation of the Jewish, and keeping holy the Christian Sabbath, which none among them scruple at. And tho' we should suppose the BAPTISM of INFANTS not commanded in holy Scripture, yet if it be not forbidden, 'tis lawful. But that there is an implicate Command for Baptizing Infants, has been already prov'd from our Saviour's Doctrine, and Words of Institution, and, as the best Interpretation of that, from Apostolical and and Universal Practice.

THEY object yet farther, That the Qualifications requir'd of those who come to BAPTISM, are FAITH, REPENTANCE, and an Engagement to PERFORM the CHRISTIAN COVENANT, of which Infants are incapable. But if the want of THESE be such Impediments as

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to debar Infants now from entering into Covenant with GOD, then likewise wou'd it the Children of the *Jews*; but it did not debar them, so neither will it the CHILDREN of Christians. BAPTISM was instituted for different ENDS, and Infants are in a capacity of answering some, if not all of them. Our blessed Saviour we know was Baptized with *John's* Baptism, which was *unto the Remission of Sins*, tho' he had no Sins to be remitted.

FAITH, Repentance, and personal Engagement of leading a holy Life, are necessary Qualifications to Persons grown up: But INFANTS have that which supplies, and is better than the two former, and that is, INNOCENCE, sweet INNOCENCE, as great as their Natures will allow of, a Freedom from actual Sin; and therefore they are the more fit to receive the good Spirit of Christ, to purify them from the Corruptions of the first *Adam*; to improve them daily, as they increase in Stature, in Holiness of Life and Conversation.

AND tho' they cannot Personally engage to perform the Conditions of Admittance into the Covenant of GRACE, yet this may be done for them by others. Which was the last Consideration, *viz.*

LASTLY, That the Deficiency which is in Infants, is supply'd by their God-fathers and God-mothers undertaking in their Names. The Wills of Children are by the LAWS of Nature, Nations, and of GOD, at the Disposal of their Parents; so that they may transact in their behalf, and tye them to the Performance of such and such things, which

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which they are bound thereby to do, as they have Ability, and spring up in Years; especially in Matters which are of Advantage to them. And this Power of Parents may be made over to others, whom they shall Request for that Purpose, (whom we piously call God-fathers and God-mothers) according to the ancient Custom of the Church. And that none may think this unwarrantable, they may be pleased to observe, that such there have been all along in the Church, as clearly appears from the frequent mention of *οὐρτενοι* *αράδχοι*, in the Greek Fathers; and *Sponsores*, *Susceptores*, and *Fide-jussores*, in the Latin especially *Tertullian*.

NOW, tho' Children cannot Personally undertake to perform the Christian Covenant; yet since others may, and do undertake in their Names, they may truly be said to Answer by them, and are bound, when themselves come of Age, actually to perform it, if ever they expect any Blessings on GOD's Part, and not to be eternally miserable. Thus they undertake, by their Sureties speaking for them, to Renounce the Devil, &c. To believe, &c. To keep GOD's holy Will, &c.

* St. AUSTIN says, The Church fitteth to them the Feet, the Heart, the Tongue of others,

* *Accommodat illis Mater Ecclesia aliorum Pedes ut veniant; aliorum Cor ut credant; aliorum Linguam, ut fateantur, ut quoniam quod ægri sunt, alio peccante prægravantur, sic cum sani fiant alio confitente salventur. St. Aust. Serm.*

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to come, believe, and confess. † And to the same purpose *Justin Martyr*, Resp. ad Or.

BUT some have raised a Question, How can any Person undertake for others, that they shou'd perform these Conditions, especially when so few really do it? But to this it may be answered, That they undertake in the Child's Name, not absolutely, but either that *he* perform it, or forfeit the Benefits which Christ has purchased for US, and are made over here in this Covenant.

WE conclude then, That the Baptism of young Children is any wise to be retained in the Church, as most agreeable with the Institution of Christ.
Art. 27.

LET me now entreat those who thus undertake in the Child's behalf, and their own Parents, whose more immediate Duty it is, and Concern, to see that their Children be Virtuouſly and Religiously brought up in the *Fear of GOD, and Nurture of the Lord*; that they be taught as soon as they be able to learn, the PRINCIPLES of their Religion, and what a solemn Vow and Covenant they have here made; and let 'em call upon them to frequent the publick Worship of GOD, to Serve, and Pray unto him daily, as the Author and Giver of all good Things. Let 'em discourage them in all manner of Wickedness, and all Appearance of it, especially those Vices to which

† Αξιῶντας δὲ τῶν τῷ βαπτισμαῖο ἀγαθῶν, τὰ ἑρῶν
τῇ ψυχῇ τῶν περὶ τὸν βαπτισμὸν. Resp.
ad Orthod.

they

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they appear most prone; as Swearing, Cursing, Lying, Pride, Envy, Malice, and Disobedience, &c. And let them cherish them in the Practice of Virtue, in Prayer, in Submission in Peaceableness, Meekness, and Gentleness, &c. As knowing the wise King's Maxim, *Train up a Child in the Way that he shall go, and when he is old he will not depart from it.* Then they may hope, and expect Comfort from them.

AND let us all endeavour our selves to perform our Christian Covenant, as we are bound to do.

LET us give GOD hearty Thanks, for calling us to this happy State of Salvation; and let us pray unto him to give us his Grace to continue therein to the end of our Lives, serving him in our own Personal RIGHTEOUSNESS, ALL OUR DAYS.

This, good Lord, we beseech thee to grant, for Jesus Christ's sake, that being dedicated to thee, we may serve and please thee by Newness of Life, walking in all thy Commandments blameless, to the End of our Days. *Amen.*

F I N I S.